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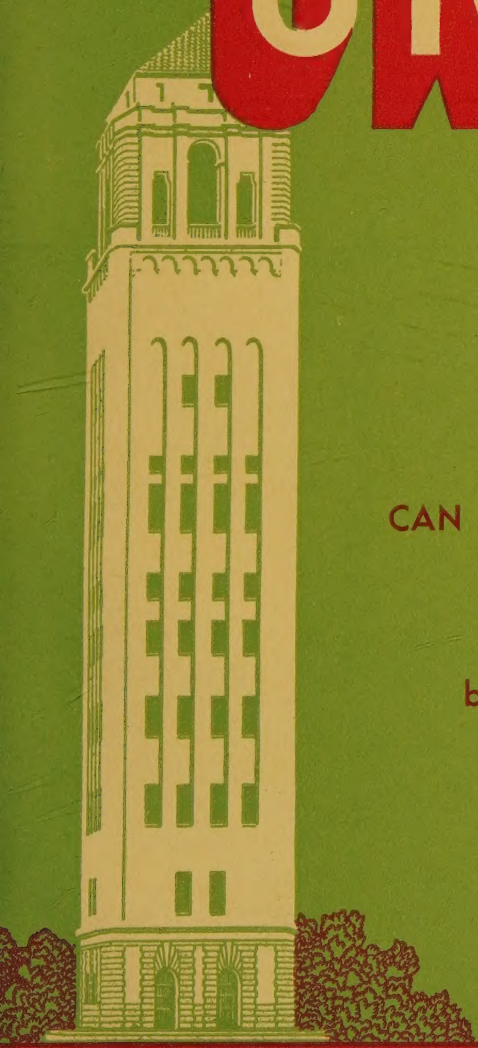

CAN CHRIST PREVENT WAR?
by Charles Fillmore

SPIRITUAL GIFTS
by Horatio W. Dresser

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing

The new life in Christ fills me with zeal to live, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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My increasing zeal for more spiritual substance gives me a larger consciousness of infinite supply, and I am correspondingly prosperous.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Can Christ Prevent War?

By Charles Fillmore

ISAIAH prophesied that there should come forth a shoot out of the stock of Jesse, a Redeemer and Saviour, whose judgment and whose spirit of peace would reconcile the whole world. All Christians have expected Jesus Christ and His people to bring about the results prophesied by this great poet and prophet. But where are the evidences? Where is the failure, and who is responsible?

Now we know that Jesus was not a great warrior. We don't think of Him as in the Alexander or the Napoleon class. We cannot conceive of Jesus slaughtering, like Napoleon, three thousand Turkish prisoners, because he did not want to be bothered with feeding them. Yet how do we reconcile the claim of Jesus to all power in heaven and in earth with the terrible slaughter of Christians in the great World War? In Europe where the war began is the home of the three great branches of Christianity, the Catholic Church, the Protestant Church, and the Greek Church. Tens of thousands of educated priests and ministers of these churches pray daily and have prayed for centuries to Jesus Christ for His intervention in the affairs of the world, but right in the face of these prayers the rulers

of the nations of Europe are going forward building up tremendous armies and the most destructive engines of war ever known; and strange to say, this Prince of Peace, who has all power in heaven and in earth, and His millions of followers do not stay the expectation of war. Yet whole nations will be impoverished by war and commerce will be demoralized, and despair marks the faces of financiers everywhere in the anticipation of a gigantic struggle. Also today dictators the world over are frantically beating the air in their attempts to satisfy the discontent and revolutionary demands of the unemployed.

And why, you ask, this impotency?—this army of claimants to great power among men, yet so helpless in a world of which they claim the Creator was the source, which He still rules, and which, our prophet says, "he shall smite . . . with the rod of his mouth." We cannot help but think that there is something radically wrong with this army of the Lord. His representatives are evidently not understanding or carrying out the orders of the Prince of Peace. They are listening rather to the war cry of the insane destroyers of the world's civilization. Instead of praying for universal peace, for the reign of peace and love, they are praying for the victory of their armies.

In ignorance of the principles which Jesus taught, Christians have worshipped and looked to His personality and told us about His miracles that occurred nineteen hundred years ago. Now with the millions of ministers, billions of church property, and the largest following of any religion in the world, Christ is not given any place or power as a living presence in any government of the world.

They celebrate the birth of Jesus Christ with elabo-

rate displays of loyalty to Him and His work. Mention the fact of His birth to the average Christian, and he will associate it solely with the advent of Jesus of Nazareth and none other. Not only is the Christ mind that Jesus brought to light ignored, but the work of Jesus in demonstrating that Christ mind is banished with the claim that Jesus died on the cross and that He went away to heaven. Thus not only the foundation principles of Christ are ignored but the greatest issue of all time is overlooked; that is, the overcoming of death and the restoration of life to His body, as accomplished by Jesus.

So we find that the average Christian does not really believe, as taught by Paul, that Christ should be "formed" in man, nor does he understand the scientific law that Jesus demonstrated when He restored life to His crucified body. In the face of this impotency of the followers of Jesus to live up to His teaching is it at all strange that the practical men of the world look upon the Christian church as a form of worship having no relation to affairs of state or everyday practical life? In our daily papers and other periodicals giving the proceedings of our lawmakers, do we find any reference to divine law? It is universally assumed that God plays no part in the affairs of any government on earth.

Should Paul make the plea today that he made before Festus and Agrippa, that he had seen and talked with Jesus, he would doubtless be promptly adjudged of unsound mind and incarcerated in an insane asylum. It is true that one may talk and write of supermundane things, but no court of law, scientific body, or government executive will take seriously any claim of any man that he possesses powers beyond the dead level

of mediocrity. Prayer plays no part in the mental action of the men of affairs. Prayer is considered with indifference because it is generally taken for granted that prayers are not necessary.

The fact is that prayer is not understood. The great majority of persons think that prayer is merely asking God for something you want and have been unable to get in any other way. One who has come under the mental discipline covered by the word prayer discerns that it includes the activity of the mental faculties that cannot be described in words. No human language can tell of the connection that takes place on the inner planes of mind when one in deep meditation makes conscious contact with spiritual light.

Prayer is not supplication, a begging God to give things to man. Prayer at its highest is the entry of the ego into a realm of mind forces that, rightly projected, change the character of every cell in brain and body. One who has mastered even the primary technique of prayer has made contact with the spiritual ethers that connect all minds, high and low, and by means of which great reforms for the good of man can be projected into the world's thought ethers, as Jesus Christ prayed. He prayed whole nights. He was not begging God over and over again to do what He asked. Jesus Christ was laying hold of the thought forces that bind the whole human family in the bondage of their own making, and He was setting them free with the freedom of His spiritual understanding. And every man in his prayers might recognize and take advantage of that freedom. It will never be thrust upon man or any one without his asking; without the open mind.

So here we have the key to the situation that this

God that we are praying to, this Prince of Peace that we are invoking, is under law—divine law.

In his prayers Isaiah, the poet and philosopher, had a perception of the spark of divinity through which man may quicken the mortal into the divine. This shoot that was to come out of Jesse means that there is an everliving principle in man that has been submerged. It has been cut down and merely a stump exists today in human consciousness; but there is enough virile energy in that stump, if it were quickened, to bring forth the real man, the fruit, which is Christ.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah."

This has always been interpreted as referring to Jesus of Nazareth. There is no evidence that Isaiah had any personality in mind when he was inspired to write these words. He saw that awaiting man's appropriation, there was a great universal principle, the Spirit of Jehovah, and when this was quickened in man he would rise to a divine standard, where he would judge after his inner intuition, knowing that love would bring peace between man and man. He would not judge upon external evidence nor after the sight of his eyes, neither decide after the hearing of his ears.

Jesus laid down that law in order that we should not judge according to appearances. He said we had ears but we heard not. In other words, we must look upon all this as representing a principle, a universal principle of righteousness; and we must realize that this principle, if it is quickened in man, will prove for

him a great guide; and that through this inner quickening, this conviction of spiritual Truth, man's word will become more potent. The words that he speaks will do away with the sin. It is not that the Christ word shall destroy people—the wicked—but, as Ferrar Fenton translates it,

"By the rod of His mouth He will conquer the world,
And its Wickedness slay by the breath of His lips."

You can see that the original writings were all based upon principles and not personalities.

We are also taught by this same prophet that, not only in the world outwardly but especially within man, the animal forces shall be pacified; "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." This is poetical; it is not to be taken literally. It deals with principles: with the wolf, the devouring element in man, and with the innocent, loving nature of the lamb: they shall become unified in man's consciousness. When we have produced this unity we shall find that the childlike mind will be restored to us.

As we study the whole lesson, then, we find that it deals with wonderful principles that are idealized and yet not carried out. Jesus taught that we should take up serpents with impunity, and if we drank any deadly thing it should not hurt us. Here again Isaiah calls our attention to the same truth:

"And the sucking child shall play on the hold of the asp, and the weaned child shall put his hand on the

Make this a joyous Christmas for some friend by sending him a subscription for Unity magazine. A year of Unity will bring him a year of inspiration.

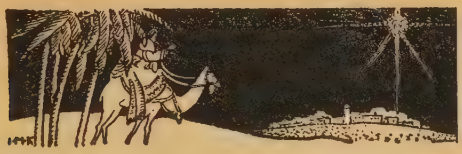
adder's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

This beautiful, poetical vision of Isaiah's is capable of expression in the world today. If our world leaders would only see that there is a power behind this world chaos that, if invoked or even consulted, would straighten out everything for us! Sooner or later we must come to a recognition of that guiding power. We must incorporate it into our civilization. Then we shall have world peace, and then we shall know what it is to celebrate the birth of the Christ mind. We shall know what it is to reincarnate in our mind and in our life that wonderful Spirit which was in the Lord Jesus Christ.

Think ye Christmas passes with this day?
Methinks the winter long its beauties lie
On every little hill where cedars
Stand, snowy-boughed, against a sundown sky;
That through the year its faith lives on
In breasts that scorn Fate's scars and try again;
Each shining morning face its hope preserves,
Each kindly heart its love—as sure as rain.
Thus it survives, illumining the world,
And, dormantly, in smaller cosmos bound,
From Boz's Scrooge to Hugo's sweet Valjean,
In scores of books may Christmas still be found.

—SELECTED

Gold, Frankincense, and Myrrh



By Nettie Wyatt

IT CANNOT be that we approach the Christmas season with no more thought than of the holiday aspect that it offers. There must still be among us "Wise Men" who are seeking the Christ Child for the same reason that He was sought out at birth: that He may be honored and protected. The rapid strides of civilization are evidence that the power of His Spirit is still the propelling force by which the universe moves forward. The Christ stands ever ready to give a fuller measure of that power to any one who will fulfill His law of obedience in using it. It is the Christian Spirit that is the great help of men. In gratitude for His divine wisdom and strength we bring Him our gifts of gold, frankincense, and myrrh.

The gifts of gold, frankincense, and myrrh that were brought and laid at the feet of the Christ Child are symbols or tokens of the highest possible respect. The gifts we bring to the Master at this Christmas time are the qualities of Himself that have found expression in our life since last we celebrated the birth of His holy presence. The place we have given Him in our thought, the power we have given Him to direct our affairs, and the time we have given in devotion to His

divinity within our heart are the jewels we bring now in commemoration of the birth of a new consciousness of the Christ.

The time from one Christmas season to another should be marked by definite progress toward the goal of perfection. As we come face to face with our Lord at this time each year, it should be a great joy to search our mind and see what new thing we have brought to Him. We know that no matter what our offering is, somehow it becomes glorified in His presence, and we receive new light and new power to go forward spreading the "good tidings of great joy." The love and fellowship taught by Jesus Christ are still good tidings of great joy all through the year. All men are brothers to Jesus Christ in His love. His Spirit makes of all humanity one great brotherhood. The compassion Jesus knew is as effective today in healing the sick, casting out the demons of fear and lack, and making the blind to see and the lame to walk as it was in His day. The rewards of comradeship and love are as valuable as the gold, frankincense, and myrrh known to the ancient men.

During the short life of the Great Teacher He encountered most of the human problems that arise today. His life story shows the wisdom and good judgment of one who knew Himself to be the Son of the living God. His teaching of oneness with the Father was His gift to us, and the gifts we bring to Him are those we have gleaned from that unity of Spirit. We bring Him love through our acts of kindness; peace by establishing peace within ourselves and our surroundings; wisdom by learning more of Him and His goodness; righteousness by living according to His guidance; joy by helping others to see the light; happiness by radiat-

ing good cheer. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Let us begin now to create the gifts that we wish to bring to the Christ Child on His next birthday. The gifts are prepared as they become established in consciousness. To begin with wisdom, it is comparable to the gold that was brought among the first gifts. Gold is the most malleable and ductile of all metals and one of the heaviest substances known. It is unalterable by heat, moisture, and most corrosive agents. Wisdom is also malleable and ductile. It can be adjusted to meet every situation and is capable of being permanently drawn out into every detail of life. It can also withstand the ravages of the elements and hard usage.

> "Jehovah by wisdom founded the earth;
> By understanding he established the heavens."

Secure in the wisdom of the Lord, we can pattern our environment and direct our life toward the perfection of the Master. Through His wisdom it may be given us to help "*even* these least" into a greater light, thus bringing the perfect gift to Him.

Love has the qualities of frankincense and myrrh. It is fragrant and volatile, preserving and cleansing, stimulating and permeating. God is love, and His gift of love to us was first the Christ Spirit which is a part of our nature; secondly, Jesus the teacher and exemplifier of the Christ Spirit. As we prepare this gift for Him we will aim to make it as large and fine as possible. Let us send our love out into the highways and byways of our daily life for a whole year that it may gain strength, substance, and all the beautiful colors that experience can give to it. The love we bring Him will be fragrant with the innocence of little children; light

and changeable with the broad-mindedness of maturity; purified and sustained by the strength of its own velocity; uplifting and inspiring by the power of its kinship to God. This gift is marked by its spontaneity and spreads peace and good will to all persons.

Understanding and faith are so closely related that we develop them together. "Understanding is a wellspring of life unto him that hath it." "Faith is assurance of *things* hoped for, a conviction of things not seen." The Christ Spirit is also a wellspring of life and the evidence of things not seen. All the spiritual qualities we encourage within ourselves are the priceless treasures brought to the Christ, for He lives within us too. The need is to generate spirituality within the individual consciousness rather than making an outward display; and after we have first given to the Christ within, any further giving is under His supervision. His unlimited wisdom and unclouded vision makes our giving more fruitful and acceptable. Giving to the Christ and allowing Him to give through us removes the barrier of personality and lifts both giver and recipient into the freedom of Spirit.

The Christ is the only begotten Son of the Father. "Whosoever believeth on him should not perish, but have eternal life"; and Jesus Christ knew that He and the Father were one. All through His ministry He taught singleness of thought and purpose. Herein lies human salvation and achievement. The perfection of God's image of Himself was so great that He created only one. Apparently His purpose was to project Himself into every human heart, for that is what He has done. We outpicture the divine image in our life and give back to God the reflection of His goodness. The work of our hands displays His intelligence; the words

we speak convey His understanding; the meditations of our heart foster His love and cherish His peace. These are the tokens of homage and loyalty we bring to the Christ as we pray,

"Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock, and my redeemer."

Presenting to God a heart acceptable in His sight, feeling His presence within us, we can proceed with the work of building for ourselves the kingdom of heaven on earth. That place of tranquillity and contentment would be our one supreme creation, though it may have as many labyrinths as are contained in the Father's house of many mansions. Every person who has become noteworthy by virtue of his achievements has had the meditations in his heart that were acceptable in the sight of God and because of that he has been given the joy of giving his "only begotten" to the world.

The gift of God is like Himself, unlimited, inexhaustible, and independent of the physical limitations of humanity. One has only to read the biographies of great persons to learn that some of the world's greatest benefactors and cultural agents had some very serious physical handicaps. But spiritual power is greater than all these and works independently of them. Could not the power that gave us the electric light bulb and other electrical appliances have unstopped the ears of the inventor? Yes; but hearing seemed unnecessary in the heaven that Thomas A. Edison had created for himself. Could not the heavenly harmony of the immortal music composed through the genius of Beethoven have opened his ears to the sounds of the world in which he lived?

Yes; but his "only begotten" was music, and it lived and sang within his soul, making all else of minor importance. The force of creative genius drives past human limitations and brings forth a divine idea—the "only begotten Son" of the Father, and wise is the man who can keep his vision true to that gift of a divine idea. God has expressed and does express His immortality in different degrees through all persons; through those possessed of all their faculties as well as those who have developed few. The way spiritual power manifests itself is proof that it is not restricted by environment. It is also proof that Spirit is capable of creating all that is necessary for its perfect expression.

When any one does something that is outstanding the reporters, publicists, and advertising men immediately ask, "What did you do?" or "What did you use to make yourself such a superman as to accomplish this thing?" Each one wants to know for his own benefit, thinking to acquire wealth for his personal enjoyment. But notable persons reply very unsatisfactorily to such questions, because it is difficult to explain that the power by which they work is like the wind, which "bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth." So it is with "every one that is born of the Spirit." Only the creation of Spirit is left behind for use and enjoyment. The key to progress is the same for every one. It is the law of man's being to unfold in the love of God, even as the petals of a rose unfold in the sun.

"For God so loved the world, that he gave his only begotten Son." That Son bears the likeness of mankind, and vice versa. God might have chosen a tree to bear His image; then the trees would have said, "He who

sees me sees my Father." But the message of eternal life was given to man and that spiritual gift of God to man exalts mankind above all other expressions of divinity. God loved the world of nature that He had created and gave Himself to it through man. All nature shares the gift of life, but only man perpetuates God's spiritual image and likeness. That image is a matter of feeling, for one's actions are motivated by the inward qualities of one's higher self. The spiritual attributes of God are the divine powers in man, and these disclose to him the possibilities of helpfulness and accomplishment. The scope given to them in our life determines the value of our gift to God. When this gift can be thought of in terms of gold, frankincense, and myrrh, we become the Wise Men who know the secret place of the Christ Child and can be trusted not to betray Him.

The life of God, which Jesus taught, is similar to electricity. Electricity is not created in the instant that the wall switch is turned, neither is it exterminated as the glow dies out in the bulb. The elements of electricity exist and always have existed in the ether. Colored bulbs color the rays but not the current. Life for Jesus Christ did not begin when He was born nor does it begin for any human being at his birth, and it does not end with one cycle of human experience. It is eternal and is made beautiful by the colors that individuality adds to it. Christ lives eternally because His life is still being directed into living channels today, and we pay homage to Him in this Christmas season with lives that radiate such luminous rays of light that all may see the glory of His presence and sing with the angels, "Glory to God in the highest, and on earth peace, good will toward men."

Spiritual Gifts

By Horatio W. Dresser

"THE WIND bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:8.)

"Now there are diversities of gifts, but the same Spirit. . . . But all these worketh the one and the same Spirit, dividing to each one severally even as he will." (I Cor. 12:4, 11.)

When we read these words we think first of spiritual birth from above. We also have in mind Paul's teaching with reference to the various ways in which people are endowed, the "diversities of administrations" and the "diversities of workings" to which Paul refers. Then follows the practical injunction to the effect that we should all work with a will according to our endowments. So it is given to some to prophesy, to others to utter the "word of wisdom," and to yet others to manifest "gifts of healings."

We are naturally led to consider the extent of this great truth concerning gifts from above coming in ways of their own. Plainly there is always a respect in which whatever is spiritual is given by a law of arrival that could not be predicted from below, that is, externally.

We utilize many material things as we like, when we like. But spiritual realities are made manifest not only in their own time but by their own modes. At best our part is seen in the adoption of conditions most favorable to the coming of spiritual gifts, and we should remind ourselves that it is not given us to know all the times and seasons.

Consider faith, for example. We well know its importance if we have made a measure of headway in living by divine Truth. However clearly we may discern what is before us, the developments of the spiritual life are all the while disclosing new opportunities, and faith is always called for in our advance. We see in part only. We understand to some degree. In certain respects we press on with confidence, and the more actively in proportion as our knowledge of spiritual law increases. Yet faith is still bestowed in its own way, sometimes in greater fullness, sometimes not, and never depriving us of the chance to make a new venture where we do not wholly see what is before us.

Or take love. No argument is required to show that it is greatest. We realize that it is priceless. We know that it surpasses hope, even faith. To attain it in perfection would be to have all fear cast out. Every separate statement in Paul's description of it wins immediate assent from us. Yet the love that draws us directly or persuasively to some people, while not so deeply touching us when we meet others, is an affection that comes in its own spirit, its own beauty, rather than according to any terms that we dictate. Since we are persuaded of its supremacy we do not need to compare it with other activities, as if to induce ourselves to seek the conditions most favorable to its coming. But in advancing along life's way we signalize the fact that the efficiency,

as we may call it, is not inherent in the conditions that we observe in order to invite love's coming: the decisive factor consists in the gifts that love makes to us, gifts that frequently take us by surprise.

So too with intuition. When starting out into a new experience we may have an intuitive impression regarding the way in which this experience will develop, or we may not. On meeting a stranger we may have only a casual impression, or we may discern more in a flash than is verified through months and months of acquaintance. Given the impression, we abide by it and await the developments of which it has already yielded the essence. If the impression does not come, we depend on our previous knowledge or experience. Life would be wonderful beyond belief if these impressions always came. If we knew how to obtain them as freely as we indulge in intellectual processes or draw upon imagination, we would surely seek to think, feel, and live by them all the while. In retrospect however we clearly see that in many cases it was better for us to work matters out according to the lessons of experience when we know very little concerning what is ahead of us. The coming of spiritual insight is always a possibility. The requisite wisdom is always at hand. The ability by which intuition operates is constantly present. But the mental sky opens and shuts. Sometimes the inner world is clouded so that we almost grope our way along. Insight at its best is still a gift.

The most impressive of all gifts is in the sphere of the human spirit as a whole, not in connection with this or that endowment. Occasionally we meet new people, new to us at least, who impress us because of their insight, their faith, or their exceptional love of Truth and of doing good. Much more rarely are we drawn to peo-

ple (or they to us) whom we almost immediately know as belonging to us in spirit in a far-reaching sense of the word. It is not now a question of our personal quality, of our prevailing motives, of our inner history, of our ability to serve or to inculcate Truth, or of the special need wherein we can be of immediate help to others, nor is it a question of the help that others can give us with our own problems. Spirit in its integrity now touches spirit in a related unity, that is, with a sense of that wholeness, as we may call it, which we can only suggest by appeal to the divine Fatherhood. Lucy Larcom once wrote, "A person is only truly loved and known when known and loved in God." The Giver of all spiritual gifts has bestowed a friend upon us, a co-worker, a disciple, or a teacher, whatever the relationship may be called in ordinary terms. There is a sense of mutual fitness, of "belonging" to one another. We thus describe the relation of people who impress us as being spiritually married, as compared with people who seem more or less united, less usually in proportion as the relationship is external or conventional.

It is a noteworthy fact that people who thus "belong" may meet one another when they are not searching but are going about their affairs absorbed in the work at hand. Conscious seeking may defeat itself. When we actively plan and try to control we do not take all factors into account. When endeavoring most steadily to be receptive we may be far from interiorly open. The principle of "attraction" is still operative. The law of correspondence still holds. But what is bestowed upon us pertains to that inner spiritual state to which all gifts are related, not to the more or less fragmentary activity that we draw upon when we try to regulate things.

If it is my fortune, for example, to advance into new territory of the spiritual life, to discern truths not before clear, to understand experiences through which I have passed in such a way that I can make clear their meanings to other people, there is no law of human enterprise by which I can go out into the highways and byways to induce men and women to come for what I have to contribute. Instead those whom I can best help will come because they are actuated by certain needs corresponding to the principles that my life has taught me. Afterwards I may indeed look back and see the fitness or correspondence. But those men and women came as "gifts," so to speak, and my own service was a gift. I could not have contributed just that service before I had worked matters out in a certain way. Nor would people have come until ready, spiritually speaking. Even when they do come these people may not know just why. Hence they may remark, "I do not know why I have come or why I am speaking so freely." Only gradually does the law of fitness dawn upon us.

It follows that if people come to us as gifts, completing a wholeness or unity of relationships as above suggested, what is essential with respect to love, faith, intuition, and the rest will be added. Given the awareness of kinship, of "belonging," it may not be at all apparent at first how or why the whole includes its parts. Faith as the essence of "*things* hoped for" is at first only this essence, not its evidences in detail. You might on meeting a stranger in distress feel that you had the clue to all his misery, his struggles for years. So you might begin to help him in the full confidence that faith brings. But the details would remain to be given, and oftentimes what is given from stage to stage along the way apparently conflicts with the symptoms

and signs, the external conditions encountered. A person who is in deep conflict might even seem to be in a worse plight, externally speaking, when nearest free within. Most of us find that it is necessary from time to time to renew our faith in the initial prompting as literally and fully the essence of what is to be added. We are far from seeing at first that "all these things" which are to be added unto us are provided for in the kingdom that we are advised to seek first, last, and always.

We also note the slowness of people, as well as of ourselves, in accepting as universal Truth the admonition "Freely ye received, freely give." Giving as the great motive may indeed intuitively appeal to us at once. But "getting" actuates the world. You are supposed to be looking out for your own interests, to be self-protectively on the alert to the limit. Success is said to be attainable by enterprise only, by advertising, by "selling" yourself. Everywhere we meet persons thus motivated and thoroughly persuaded that acquisitiveness is the sole human motive: even so-called philanthropists are merely masquerading in the garments of self-sacrifice. Naturally then we encounter a vast amount of scepticism when we indicate our desire to give and to give unstintedly. It seems utterly incredible that we should undertake to give without the slightest thought of gain. To give "good measure . . . running over" would be the height of absurdity.

Yet a few of us at least already see the spiritual law plainly enough to declare without qualification: "Everything of greatest value in my whole life was given to me; I did not go out to seek it, nor did I receive it, by mere enterprise." This being the law, the wisdom of our situation in all life's relations consists in

spiritual giving, and in ever more giving and giving. Assuredly we have "freely" received—as rapidly as we were ready according to our inward needs. It is only when prompted to fullness of giving that love really has its way. For only in this way are the qualifications and hindrances removed. When we try to "get" we limit ourselves for private advantage, we scheme and plan, hoping to outwit those who possess what we covet. But the more freely we respond to giving as our motive the less we plan, the further removed we are from the intention to possess or manage. In other words, self-love is not love at all, self-interest is not real interest in other people and their needs. When love is our motive we do not try to regulate or even to influence. Love might of course be called the greatest influence in the world, but its agents are not seeking to exert influence in order to control or possess.

Since giving as thus interpreted manifests the whole inward self, it of course follows that what I am prompted to do by way of giving truths, healings, and other manifestations of service, ostensibly for the mere good of those to whom I am led to minister, is also for my own best good. In fact it is true of the spiritual life as a whole that where I give most I receive most, that giving is reciprocal or mutual. We do not need then to raise such questions as seekers for truths and healings are sometimes prompted to ask, namely: "How can you give me so much time?" "Why is my need so important?" The greater opportunity for giving is at the same time the greater one for discerning the laws and conditions that are significant for more giving and for more personal development or living. If the one who is in distress gives himself more fully in this urgent need, the healer or teacher is in turn able to give more

fully; and in thus giving he is also the more receptive to the great Giver as the source of all good and perfect gifts. The principle is universal. It knows no limits.

At first thought nothing might seem so indefinite as a comparison of spiritual reality with the wind, which apparently blows without law or order. Yet the wind admirably suggests what is unpredictable from below. The gifts of the Spirit are not only bestowed in their own way but they involve an element of surprise, now coming when we least expect them and now coming as if everything had been arranged for us, as it were, by a timetable. So-called coincidences are likely to be frequent. As a matter of course we meet those who "belong" as if by appointment down to the fraction of a minute. Yet the law holds as unmistakably when something seems to have gone amiss, when there is much more at stake than is apparent. What is just now present and active is always connected with what has spiritually gone before and is about to come. But now and again we are far less aware of what is in process than at other times. What is essential is simple and direct. What is external is complex and circuitous. There is always a crystal clear next step for us to take, but at times we fail to see even what is leading to it in a very minor way. What is most certain may on occasions seem as uncertain as the rising and the falling of the wind.

Here is a Christmas gift suggestion! If you like Unity magazine, why not send it to your friends? There is a convenient gift blank inclosed for this purpose.

While the coming of the Spirit is by its own law, especially in case of the new birth, the reason for cultivating spiritual gifts is unmistakably plain. We can-

not regulate the comings and goings, but we can seek and endeavor to retain those powers which, functioning best when most quickened from within and above, directly invite the Spirit. The New Testament from start to finish brings into the foreground the qualities and states most favorable to the coming of the kingdom. The way is so plain that not even the fool need err therein. Spiritual giving and doing is sure to bring its reward, no reward being at random, none implying partiality or respect for persons. Law is exemplified everywhere, even in case of the minutest thought or emotion defiling an individual's life through what arises from within. Everything has its price, and the last cent is called for. But abundance is everywhere also, with universal readiness on the part of Spirit to give full measure running over. So we may add to our daily consciousness of well-doing the certainty that every now and then the gifts of the Spirit will come—just when, we never know.

Today you may discern the law so clearly that you believe you will never again slip down into bondage to circumstance. You may expect to keep your eyes so steadily on the goal that every step you take will be on the main highway, with never a detour to make, with no mists to encounter, no problems to wrestle with in your make-up. Moreover you may anticipate making far more rapid headway than ever before, one month counting as a year, as it were. But you do not as a matter of fact see half of the activities going on within and around you. What you are seeking may come far sooner than you ever thought. Yet what you are hoping to attain may take months and months longer than you anticipated in your wisest moments. For we sometimes come very suddenly to the end of a line of experience that we have long pursued. Conditions that have beset and

perplexed us may drop away over night. Meanwhile there are other experiences in process in which the apparent end is merely the beginning.

Accordingly we say at last: What I spiritually need is at hand. It agrees with my inner state as it exists at present in its fullness; not as I oftentimes think I discern it. I am ready then to accept on faith what I cannot see.

The inference also follows that in cultivating my endowments, such as those by which Paul habitually illustrates the spiritual law, as if I were an isolated individual, I am always activated as a social being; for, in Paul's terms, we are all "members one of another," hence incomplete save through such a relationship. Some of us have a keener sense of "belonging" than others, because we are closer to each other through this membership. That is to say, the real or enduring ties are the interior ones, not those of our external birth, as "blood ties" may be called. Hence the work given us to do is the bond that unites us, for instance our community of interest in spiritual healing or in teaching the great truths of the spiritual life. No spiritual gifts are at random. There is always an inner fitness that unites them. All things are working together toward one great end. We are summoned into this work by a law of fitness that has its own times and seasons.

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is all forlorn.

—ANGELUS SILESIUS

"Arise . . . and Walk"

By A. J. Peel

MANY PEOPLE read the records of the miracles of Jesus in the same way as they read Robert Ripley's "Believe It or Not." Yet each individual miracle, so-called, contains the essence of human experience and is as common as the conditions and affairs of our material existence. When we sift the story to get down to the underlying spiritual lesson, each miracle stands out as a powerful commentary on human belief and behavior, and the manner in which the Master treated the situation holds the clue to the solution of every problem of life. As an example of the practical value of the miracles of Jesus, suppose we talk a little about that recorded in John 5:1-16, the healing that took place at the Pool of Bethesda.

The facts of the case may be briefly stated. A man had been afflicted for thirty-eight years with a complaint that prevented him from walking, standing, or moving without aid. He wanted to be cured, otherwise he would not have been at the pool. He had faith—in the efficacy of the waters—a blind faith amounting almost to superstition, the same sort of faith that causes people to go to Sainte-Anne-de-Beaupré in Canada or Lourdes in France. But even his little faith was eclipsed by his

belief in circumstances that prevented him from being healed, all of which were seemingly beyond his control. This belief was backed by past experience and repeated failure to get into the water first.

What a picture—a true picture—of the mental condition of many people today who are in need of healing of body, business, sin, family relations! They acknowledge their own inability to correct matters and they believe to a certain extent that there must be a solution, but they rely on somebody else to find it for them. Those who may know a little about divine Truth still are content to sit on the side lines waiting for some one to push them into it. They rely on the work of a "healer" or "practitioner" in the same way as the person who places himself in the hands of an hypnotist: they have no faith in their own ability to appropriate the Truth that could heal them.

Then as to the location, where was this diseased man? At the Pool of Bethesda (which means "house of mercy"). He was in the right place, otherwise Jesus could not have found him. He was in the right mental attitude up to a point: he was seeking a healing. But that wasn't enough; thousands of people haunt churches who never get a real healing or regeneration of mind, and even the Devil goes to prayer meetings! If the man was in need of a cure, and in the right place for it, why was he not healed? For the same reason that hundreds of other people are not demonstrating the healing power of Truth: his mind was filled with obstructing beliefs that had assumed the strength of convictions.

In the first place he believed that the manifestation of the thought was the healing agent, not the thought itself. The word "angel" in divine metaphysics stands for divine thought. Spiritualized thought stirred up the

waters, but that same thought entertained by a spiritual-minded individual would just as effectively stir up and dissipate the mortal erroneous belief responsible for the physical trouble. The poor fellow at the pool did not recognize the difference between cause and effect. He could, had he known how, have linked himself to the cause, and his healing would have been complete without its being necessary for him to wait for the "troubled . . . waters." The man who is in need of more business, more income, better health, more harmonious relationships with others need not wait for the business index to show a rise, for money to be plentiful, for an improvement in his physical condition, or for a change in circumstances that will ease the strain between himself and his family or relatives. All this will be brought about by the action of divine law in any case, but he himself can and will start the healing just as soon as his thought is turned from his woes and oriented in the direction of all-powerful Spirit—good. This is how many thousands of students of divine Truth are finding a table spread in the wilderness, strength in weakness, and love overcoming jealousy, envy, hate. *Before* the good is fully manifested they have declared its positive existence and given thanks for the dominion they have over evil in every form.

The second mistake made by the man at the pool, was that he thought the opportunity for healing—"deliverance"—was seasonal: "At a certain season" the angel came to trouble the waters. How like many of us who wait until we "feel more spiritual," more in the mood for spiritual reflection and thinking, before we begin to entertain the idea of omnipotent power to erase from our consciousness and experience the thoughts of lack, sin, failure, hopelessness. Then there

are others who think that a certain environment is required before one can begin to cultivate spiritual thinking. Many people keep their "religious" thoughts for Sunday and church, only to discover that the power of concentration on the thought of God is no greater on Sunday than on any other day, even in religious surroundings and atmosphere.

The third error he made was in thinking that the opportunity for deliverance was limited: "whosoever then first" got into the pool was healed. This meant that the man thought of divine power as being partial, selective. The old theological creed that made so much of "election" was founded on this misunderstanding of the universal Father, universal love, to whom there is neither Greek nor barbarian, and who is "no respecter of persons." Even human kindliness and compassion would not impose upon mankind such a restriction; how much more then must the love of God exceed mere human compassion!

The fourth mistake made was in thinking that a human agent was necessary to the healing. He had no man to push him in at the right moment. Reliance on human good will, kindness, consideration, or "pull" is dangerous. However unselfish the motive, human aid is to fail just when needed most. To put our trust in God only is the only safe and certain means of deliverance, and even if the divine law of love operates on our behalf through human agencies, there still will be no failure or disappointment. But we need not entertain the thought that relief must necessarily come through human agencies. Often the law operates in such a way as to enable us to work out our own salvation without any other human agent being in the picture.

Each of these errors of thought was corrected by Je-

sus in His method of treatment as applied to the man at the Pool of Bethesda.

Jesus destroyed the man's belief in the law of seasonal activity. He healed him when the waters were *not* troubled. With God "now is the acceptable time": always now, not yesterday or tomorrow. He likewise proved that the healing thought itself was sufficient to bring about a cure.

Jesus destroyed the notion of limited opportunity. Willingness to be healed is the opportunity for healing. Nothing more is needed if one is honestly seeking deliverance in the divine way.

The mistake of believing that some other agency is needed to assist in the healing was effectually erased when Jesus healed merely by speaking the word. He did not even lift a hand to help the man to rise to his feet. He destroyed the belief in materia medica: He did not prescribe for the impotent patient, did not give him a tonic. He revealed to him how to use his inherent Christ power to raise himself.

If there be any doubt as to exactly what Jesus meant when He said "rise," we can satisfy ourselves by studying the word in the original text. In the Greek there are two words used for "rise." One is "be set up" and the other "lift up." The word used by Jesus in this instance is "lift up" and implies a personal effort, an act rather than a condition. The man's need was to be freed from the belief in impotency; he could lift himself up by lifting his thought—from himself, from the pool, and away from the circumstances that prevented him from being healed.

"Take up thy bed": that on which he lay, a resting place, that on which he slept. The pool was no longer a place for a walking man, and the bed had to go or

he might have gone back there again. We don't need to stay with our past victories; we must advance—go on to greater victories—thankful for what has been accomplished, but with our faces towards more worlds to conquer in the name of Truth.

"And walk." The word used by Jesus means literally "to walk around": the act of walking, not merely going to and from any place but walking just as an expression of health and activity. True activity is exercising the Christ life within us, sometimes without knowing in which direction it is leading us. But so long as we are active spiritually we need have no cause to worry that we may be getting nowhere!

And the result of the healing? This is interesting. We read that "afterward Jesus findeth him in the temple." From the house of mercy to the house of God! The man had been in the right place for healing; now he was in the right place for sanctification. Healings should always be followed by a greater spiritualization of thought: holiness (wholeness) of mind.

Every healing carries with it responsibilities. In this case it was "Sin no more." If this meant only not to commit any wrong act, it would not be in accordance with what we know of divine Truth. What Jesus really meant was: Do not accept that error again. To make the same mistake would be sinning against the light, a worse condition than the original belief.

Then for the grand assurance: "Straightway the man was made whole." Perfection was attained in consciousness; the spiritual fact had been demonstrated. One thing the man knew beyond all possibility of doubt: he could walk! In the same way we may gain assurance of victory over every erroneous thought of limitation until our wholeness is complete and manifest.

The Mind of Christ

By Clarence Edwin Flynn

PAUL urged the Christians at Philippi to have the mind of Christ. Later translators have made it read to have the attitude of Christ or to treat one another in the spirit of Christ. It all amounts to the same thing. The point is that if one is to be Christlike, one must discover the viewpoint of the Master and make it one's own. This will have to be done by both study and experience. How can one have the viewpoint of Christ without a careful consideration of it?

This was the most important suggestion the great apostle could make. It went clear to the heart of things. Everything grows from thought. Everything begins as an idea. Then if there are to be Christlike lives and if this is ever to be a Christian world, the starting point is the mind of Christ. It is the way to the satisfaction of the need of the human race, the establishment of the better order.

But what is the mind of Christ? The larger outlines of the answer are not difficult to discover. The materials are at hand and in convenient form. We have only to make a survey of the teachings of Jesus and of the way in which He put them into action. When

we do that we discover that we are considering a mind of invigorating freshness, originality, and freedom. Merely to contemplate it is tonic in effect. Many things might be truly said of it, and it might be analyzed in great complexity of detail, but four things about it stand out distinctly. They are four things that it is our privilege to make our own, four things that will transform life and the world for us.

The mind of Christ was a poised mind. Nothing upset it. In perfect calmness He contemplated things that distract men. With perfect self-possession He faced experiences that paralyze men with fear. He had mastered some secret that held Him steady.

All this was because His thinking was geared to the larger issues of life. His Spirit was adjusted to the vaster principles of the divine purpose. He was moving in harmony with the wider meanings of the universe.

When we want our timepieces to be very accurate we set them by the stars. There is a certainty about the stars that makes us feel that we can depend on them. They too have watched the changes of the centuries undisturbed. It is as if they knew that whatever happens today all will ultimately be well. Men give up in despair, but they shine calmly on.

Men let their souls grow desperate over small and unimportant things. They think if a certain plan does not work out or if they do not get a certain desire gratified, all is lost. But it is not. They think the problems the race brings upon itself by its unwisdom mean the final ruin of all things. But it is not so. When things crash the race always climbs out of the wreckage, and when disaster has burned the dross away it always builds a new and better civilization over the ashes. Life goes

on and up whatever happens. The Master knew that nothing matters much except that the purposes of God be realized in us and in the world. The years are sweeping on to a divine event, a shining goal of history, a tearless day. Nothing can change that. It is not important that you and I have every childish wish gratified, but it is important that the drama of time move on to a happy outcome.

When we realize this, as the Master did, we set our eyes on the great common hope. Then everything else seems incidental. The sight of the further goal steadies us. The thought of the larger purpose upholds us. As the stars are geared to the larger sweep of things so the life of Jesus was geared to eternity. We whose purposes center in the little things of the passing day must learn to share this secret. Nothing will have terror for us any more so long as we are assured that the river of time is moving in its normal course.

The mind of Christ was an appreciative mind. By that I mean that it dealt only with constructive values. Depreciation had no place or part in its processes. All the values it figured into the equation were plus values. There was no red ink on the pages of the ledger of His thinking. He did not deal in debits. The entries were all in the credit column. The things ordinary people set down as debits He wrote off the books altogether. They are what make our losses. It will conserve our values immensely to learn to count in only the positive figures, to disregard all the negative things, attitudes, and opinions. We must learn that only the good is worth thinking about, that most defeat has the defeatist attitude for its only cause, and that the ages will preserve only the memory of our positive ideas and actions.

That is why the Master had such great success in

developing character. He took the most unpromising cases, and guided them along the way of development and transformation until they became marvels of individuality, wisdom, and worth. That was because He believed in people, and His confidence in them challenged them to do their best. Their faults and weaknesses He disregarded as unimportant. He was always looking beyond what they were to what they were capable of becoming. His vision was of the possible self. To Him that was all that really mattered. One said of Him that He knew what was in man. That being true, He knew what were the potentialities of a life.

In some of the lives with which He dealt the actualities were not so inviting, but the possibilities were very much so. So a "son of thunder" became an apostle of love. An impetuous fisherman became the foundation of the world's greatest redemptive movement. A greedy taxgatherer became a just and righteous man. A woman of questionable reputation became a character the sweetness and beauty of which has been a grateful memory for nineteen centuries. These are but a few of the countless ones who found in His attitude toward them the one lift they needed to claim their birthright as children of God.

This attitude is one of the things needed most in the world. We need to be rid of the voice of condemnation, criticism, and depreciation, withering the aspirations of people, discouraging their efforts to be and do according to God's purpose for them, dampening their high enthusiasms and spirit of idealistic adventure. It is this that puts a drag on the race, blights the beauty of creation, and delays the day of God. It requires no art, no skill, no training, no excellence. It creates no satisfactions and reaps no rewards.

Away then with the negative mind. We need in its stead the attitude of appreciation, the voice that whispers hope, the hand that plucks thorns and plants flowers in the garden of life. Every human being who is Christlike in the sense of living to encourage the good and cultivate the noble in the lives he touches will also leave a record of redemption wherever he dwells. Enough of it would make the world life over in the loveliest of patterns.

We are the poorer for each disparaging statement we make, but a word of praise or an act of encouragement enriches the giver as well as the recipient. Who are we to condemn when the Master would not so impoverish His soul? Who are we to withhold appreciation when it was His method of life building? As in the case of a plant, the great need of a life is cultivation. Paul once wrote that we are God's gardeners. The business of a gardener is to furnish the best possible growing conditions for each flower and plant. If he does that each will grow to be what it was born to be.

The mind of Christ was a mind of faith. He believed much and encouraged others to do the same. He was always talking about faith and asking people to believe largely. Many of the blessings He bestowed on people were given on condition that their hearts should reach out for them in faith. He assured two blind men who asked for the restoration of their sight that they should have what their faith expected. On this basis His healing work was done. Instead of questioning the resources of divine power He drew upon them. He tested them by practical demonstration.

His public ministry was full of these signs and demonstrations. He was always trying to indicate how boundless are the resources of power at our command.

The use of faith and prayer as means by which to accomplish needed results was no exclusive expedient of His own. It is neither patented nor copyrighted. Hear His voice coming back across the years, speaking on this very point, "He that believeth on me, the works that I do shall he do also." That is an amazing promise, but it is not the most amazing. Hear Him as He adds another clause: "And greater *works* than these shall he do, because I go unto the Father."

Those who talk about the day of miracles being past and insist that the ordinary man must not presume to deal with the same forces that Jesus used are blind to the wonders about them and unaware of their heirship. Is there any good reason for thinking that God would do wonders in one age and deny them to another? Is their any good reason for assuming that He would manifest power to a chosen few in one generation and deny it to all the rest? No; the mind of the Master is a direct challenge to the use of these forces.

In some way prayer releases power by which things are changed and accomplished. A person may not understand it, but he can use it just as he uses many another force that he does not understand, such as electricity, for instance. The plea of a needy child is always effective with the heart of a good parent. Shall it not be so with the best of all fathers?

As for faith, it is really confidence. What is it that unlocks all the doors of human achievement? Confidence. One is a musician when he learns to play with confidence. The lawyer, the surgeon, the engineer, the writer, the mechanic, the chauffeur—the success of each rests on the same basis: confidence. So does success in working with the great cosmic and universal forces. It is confidence that makes them available. The fearful

man fails, while the man who undertakes a thing in the boldness of a confident faith succeeds. A man bewailing the lack of power or blessing in his life is like one standing before an open switch lamenting that he has no current to run his motors.

The richness of life does not grow from the number of things one does not believe. It arises from the number of things one has found to be blessedly true. We have no right to assume the untruth of a proposition without a test. Too many of those who refuse to admit the power of faith and prayer have never tried them. The closed mind discovers nothing. There are enough evidences in both the Bible and experience to indicate once for all that the heirs of God have been made trustees of His power. But faith must ask before the blessing is given. It must knock before the door is opened. It must seek before the treasure is found.

The mind of Christ was a correctly appraising mind. Jesus was on the lookout for values, and He knew how to rate them. He reminded people that they would live to rate first things last and last things first, to reverse the accustomed valuations. In His great pronouncement on the principles of the kingdom life He exhorted His hearers to put the kingdom and its rightness first in the scale, and assured them that other needed things would be added naturally, as they were given secondary, not as primary consideration.

That is the fundamental law of appraisal. On it is based the only possibility of real prosperity and happiness. Whoever seeks for pleasure and gain as central objectives in life misses the very means by which they are made possible. The imitations he does find tarnish and fail him. On the other hand, right adjustments to all things—God, men, nature, the uni-

verse—is a certain way to both abundance and satisfaction. One of the surest ways to miss these secondary values is to seek them. The people who find them are usually in search of something more important.

In mathematics we have a very clear illustration of this principle. Zeros are important. We could not carry on mathematical calculations without them. But they have this peculiarity. They progressively decrease the value of every digit that comes after them, and they progressively add to the value of every digit that is placed before them. It is so with the significant digits and zeros of life. The kingdom and its rightness—love, goodness, service, wisdom, and all the rest—are the significant digits of life. Its zeros are its sense gratifications and material gains. Every one of these zeros put first detracts from the main values. Put after the chief values they add to their richness.

Jesus insisted that His disciples learn and practice these laws of valuation. To do so is one evidence of the possession of the mind of Christ, but to go about among the bargain counters of life spending our treasure for caps and bells only leaves us disappointed in the midst of the cheapness of what we have purchased. We do not obtain this field of treasure for nothing, and this pearl of great price is never marked down. It is of little worth when placed secondary to a row of zeros, but whoever places it first finds himself rich in values Croesus could never buy.

Only poverty and trouble can come from rating cheaply that which heaven prizes most highly. The interests of life, the happiness and welfare of people, right habits of thought, right principles of conduct—such things as these one would have found at the top of the list, as Jesus counted worth.

Parents' Question Box

By Zelia M. Walters

Question. What can I do to counteract the spirit of levity about moral matters that my fifteen-year-old son is constantly meeting among his associates?

Answer. At times it might seem desirable to you to remove your son to some sequestered place where he would not come in contact with this practice of treating life's deepest concerns as a joke. But you cannot remove him from the world nor would it be good for him. He must learn to live in the world and to do his job unswayed by the crosscurrents that swirl about him. That means a large order for his parents, you may say. It does indeed. You will bring to his training all the higher wisdom that you can gather and all that experience has taught you, remembering that the child too must learn by experience rather than what you tell him. You had better not try to tell him too much. Admonitions given when he has a slight feeling of resistance will do no good at all. His adjustments, his defenses, must come from within; that is why yours is such a delicate task. Do not criticize his friends. But if you can arrange it naturally, bring him in contact with the sort of people who do not scoff. Perhaps there is among your friends a man of deep religious feeling, whom the boy respects because of his achievements. You can tell this man what you have in mind; he will be sure to help you. Then arrange for the boy to meet him; perhaps the talk can be turned naturally to some vital sub-

ject and the boy can learn that men worthy of respect make religion the center of their life. If the boy reads a great deal you can help by putting the right reading matter in his way.

But the real job must be done in the home. What has he learned of his parents' reactions to the eternal truths. Has he seen them work? Does he know that his mother and father look daily to God for guidance? Has he seen them live as in the presence of the invisible Christ? Has he been taught from early childhood to call upon that ever-present help? Has he seen unwavering faith transform what looked like disaster into a blessing? If he has known these things he is armored against the scoffers and doubters. Keep the atmosphere of the home bright and serene with true religion, not the old austerity once called religion which always repelled the young, but real religion, which lives above doubts and clouds. Do not worry about him if he seems to wander for a while. He will come back if you have set the seal of Truth upon him. When emergencies arise in his own life he will know how his parents met such situations. Sometime when every human way seems closed against him he will turn to God for help and experience the reality of your aid and wisdom. When once he has reached out and touched God he will need no more guarding on your part.

Blow, bugles of battle, the marches of peace;
East, west, north, and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good will to man!

—WHITTIER

"My Righteous Servant"

By Ella Pomeroy

IN OUR PREVIOUS studies we have seen how the attention of the conscious mind is called to the servant by the command "Behold, my servant"; and we realize that when we obey this command, recognizing ourself as a servant of Jehovah and knowing the Christ within as the Great Servant of all, the next step is inevitable. We are told, "Thou art my servant." This brings assurance to us, courage to walk the path we have chosen, a deep and abiding conviction of the presence of God and His love in all our affairs. But we also become aware that of ourselves we cannot accomplish the work planned for us or by us: we must lean heavily on Jehovah and understand that "the Lord Jehovah will help."

This dependence upon Jehovah brings us into such an alliance with divine wisdom that Jehovah says, according to the fourth of the Servant Poems (Isa. 52:13-53:12), "Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high." Such exaltation must have been in the mind of Jesus when He spoke of the Son of man being lifted up and healed. For healing on every level of experience comes when we cast ourselves upon the love and wis-

dom of Jehovah, ceasing to try to reason matters out for ourselves on the personal level and letting go of worldly wisdom to enter into the divine.

Then follows the passage that seems so strange to the lovers of the Christ whether they are accustomed to read it as a prophecy of the sufferings of Jesus Christ or, like ourselves, are training their mind to separate the thought of the holy and pure Christ from the thought of suffering of any kind. "Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand."

It is always difficult to express metaphysical ideas because of our lack of words that are free from meanings given them by constant use, free from association with physical facts and experiences. We are however building up new vocabularies, giving new values to common words: we are learning to look beyond the apparent meaning to an inner substance. We know quite well that the Christ remains always whole, utterly pure, and righteous. We know also that the Christ dwells in the heart or center of each of us. Yet we know too that the outside of many of us is not at all suggestive of the Christ: "his visage" is "so marred more than any man." For when perfect beauty is at all marred by external circumstance, we feel it keenly; but when it is so marred that the beauty is difficult to see at all, we express a lively sense of outrage and protest aloud and vigorously.

The "form" of the Christ would be harmonious: do we not think of the body of Jesus Christ as well

proportioned, well adjusted, supple, and active? Yet the Christ form that we make manifest becomes so marred in our handling of it that few ordinary men and women are even half as lovely as they should be, and many of us manifest traits that are hard to explain. But the servant will "sprinkle many nations." He will reach out into the entire life: he will give of himself to every detail, every situation. At last we shall find ourselves, like the poet's "kings," with our mouths "shut"; for we shall be seeing things that we have not been told and understanding things that we have not seen during the days of our nonrecognition of the Christ power given to us. For the real world opens before our astonished eyes, and appearances cease to have any interest for us. We look past the marred countenance of life to the perfection of the Christ as the light of divine understanding illumines our mind and perfects our vision.

But, asks the poet, "who hath believed our message? and to whom hath the arm of Jehovah been revealed?" He does not answer his own question; for each of us must find the answer for himself. Do we grasp the nearness of the Christ? Do we see and utilize the power of the Christ? Are we so engrossed with the marrings of His countenance that we never look beyond them? Or are we so convinced of the love and inner presence of the divine activity that we never feel separated from it?

Then follows another lengthy description of the obscured Christ, usually called "the suffering Christ," as He appears to the personality mind. The fearful, selfish, and material-minded side of us sees "no form nor comeliness" in the Christ idea. This side of us wants hard, concrete matter in our hands and has no

patience with beautiful ideals. "When we see him, there is no beauty that we should desire him," for we see only with the eyes of physical desire; and for us, when we are in this personality mood, the Christ is "despised, and rejected of men; a man of sorrows, and acquainted with grief . . . we esteemed him not." But surely the "sorrows" and the "grief" of the Christ are never personal! If He knows sorrow and grief, these must arise out of His vast compassion for men: never, like ours, out of pity for Himself! Think of the tender heart of the Christ as He watches our headlong plunges into disaster! Think of His grief when He would make Himself known to us in our daily living, and we turn aside and say, "That is not practical." Think of the astonishment of the One who has borne our griefs and carried our sorrows when we exclaim in our own heart: "I lack." "I am incapable." "I must go without."

As we read the next lines we must believe that our poet knew the great truth that is now becoming common property among all men: "Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." It is evident that the author of these lines understood clearly that the Christ was not caught in suffering of His own making, but voluntarily took upon Himself the woes of men in order that He might heal them. For consider our poet's surprise that men should think the Servant had been "smitten of God." It was so unthinkable a situation that our writer proceeds at once to state that all the woe we attribute to the Servant was not His own but was accepted by Him for the benefit

of others. "All we like sheep have gone astray . . . and Jehovah hath laid on him the iniquity of us all."

In the story of Jesus Christ, as we find it in detail in the Gospels, we are greatly impressed with His calm under attack, His serenity under sentence of death. Can we not see that the Christ center of Jesus was never touched by the outer world? Can we not lay hold of the idea that the Christ of us is always calm, steady, serene, and righteous; and that no matter what the surface disturbance may be, the inner depths are always at peace? It is only by realizing such peace that we are able to quiet the seas of life around us; and when we have achieved a knowledge of our power, we are able to "carry" the troubles of the world about us, but we will not absorb them. What we "carry" we raise up, what we absorb becomes part of us. It is the Christ privilege to "carry" and at the same time to be forever free from burdens.

Verses 7, 8, and 9 of this poem further develop the idea of the last-quoted texts, repeating the statement of the first poem that "he will not cry" and asking a strange question: "And as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" It seems a strange question, for it apparently has no reference to what has gone before nor to what follows; but it is really a very pertinent question indeed. The spiritual truth is this. The Christ generation, those in the Christ mind, those who have let the mind of Christ Jesus be in them, know well that the Great Servant is never "cut off": it is only those of another generation, the generation of the concrete minded, that think so mistakenly as to admit the idea that the Christ can be made to cease His

activities. The Christ generation knows the eternal service of love and never doubts it for a moment.

"Yet it pleased Jehovah to bruise him; he hath put him to grief," says our poet. This is the "great sacrifice" to which the minds of men constantly turn; for to our personal and material way of thought it looks like an unspeakable sacrifice for Spirit to involve itself in matter; and we speak of the redemption of material thought as a "great sacrifice" to us quite incomprehensible. But to the Christ it is a necessity of His being, as we well know when we pause to think of the Christ within each of us constantly knocking at the door of our consciousness for admittance into our daily life. Since Jehovah and Christ are one and the same, we understand that if it "pleased Jehovah to bruise him," Jehovah became manifest as the Great Servant, deliberately undertaking to show men the path to the kingdom. "When thou shalt make his soul an offering for sin" and take upon yourself His mind, His ways of thought, His relation to God, His awareness of divine love, then "the pleasure of Jehovah shall prosper"; for "by the knowledge of himself shall my righteous servant justify many," and the seeking soul shall know that it forever belongs to God and cannot be separated from Him.

No need to worry about what to give for Christmas. For helpful suggestions consult the Unity Gift Directory on the last page of this magazine. There are Unity books and periodicals to meet the needs of each of your friends.

The one who would wholly serve the will of God finds that he cheerfully pours "out his soul unto death" —the death of all thoughts and conditions that fall short of the perfect ideal of the kingdom of heaven.

Such a one finds that even if he is "numbered with the transgressors" of current conventions, popular fads and customs, he is nevertheless given "a portion with the great" because, as he prays for freedom for men and endeavors to point the path of peace to the world about him, he has truly borne "the sin of many, and made intercession for the transgressors."

The servant knows that he is known. He is aware that his service is recognized, because he sees results in his own life and in the lives of others around him. He understands clearly that he has not anything of himself, but that the Great Servant within him has become to him an intimate and beautiful companion, another self. When he feels that his duty has been imperfectly done, when he is uncertain as to what work to undertake next, he turns with entire confidence to the Servant of all men within himself and gratefully receives instruction from Him.

The servant has beheld the Servant within; he has heard the wonderful words "Thou art my servant"; he has realized that "the Lord Jehovah will help"; and he has heard sounding clear and melodious in his soul the words "My righteous servant."

The conviction of inner rightness, not based on personal convictions or morals but upon a vast principle of rightness that is everywhere operative in the universe, gives us certainty in life; provides us with a rock on which we can depend; and imparts to all our conduct and affairs a quality of stability and soundness that produces a finely rounded and wholly useful life. The Great Servant within is serving both the Creator and His creations; the object of the great sacrifice is attained; and those who are of "his generation" know the Truth and are free!

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 5, 1937

UNITY SUBJECT—*Rest.*

INTERNATIONAL SUBJECT—*Christian Rest.*—Matt. 11:28-30; Heb. 4:1-11.

28. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

1. Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.

2. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.

3. For we who have believed do enter into that rest; even as he hath said,

As I sware in my wrath,
They shall not enter into my rest:

although the works were finished from the foundation of the world.

4. For he hath said somewhere of the seventh *day* on this wise, And God rested on the seventh day from all his works;

5. And in this *place* again,

They shall not enter into my rest.

6. Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience.

7. He again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before),

To-day if ye shall hear his voice,
Harden not your hearts.

8. For if Joshua had given them rest, he would not have spoken afterward of another day.

9. There remaineth therefore a sabbath rest for the people of God.

10. For he that is entered into his rest hath himself also rested from his works, as God did from his.

11. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

GOLDEN TEXT—*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*—Matt. 11:28.

SILENT PRAYER—*With my mind at rest I think God's thoughts after Him and live the life that is hid with Christ.*

Rest is a familiar phenomenon throughout nature. The tides with their ebb and flow, the heart's beat, the waves of light and sound, the activities of day followed by the quiet of night, all show rest recurring after motion. In the realm of mind as well examples are not lacking. Thought is followed by reverie, waking gives place to sleep, consciousness to unconsciousness. Rest is the universal alternative of action.

When Jesus promised rest to those who would follow Him, He was speaking in the Christ consciousness. His words therefore have the broadest application. Since He was transfigured after the Resurrection, we cannot come to Him in the flesh. We may however

come to Him in mind and soul. He promises rest of soul especially to those who will yoke themselves with the Christ and let this meek and lowly power do the work that they otherwise would struggle to do in their own strength.

Before we can appropriate the Christ consciousness we must learn something about it. We first enter into the Christ state of mind, and following that, we learn what it will do. We find that the joy and peace it engenders are so great, so all-engrossing, in comparison with the labors and trials we are forced to undertake in sense consciousness, that we gladly return again and again to the higher state of mind.

The quiet and tranquillity felt by those who enter into the rest of "the people of God" is always available. Rest is no new creation for each individual soul but a universal state waiting to be entered into by any one who fulfills the governing conditions. The chief of these is faith. We first accept as true the idea of the Christ mind, and undertake to let this mind be in us. As soon as the conditions are met, whether at the first effort or after many seasons of quiet waiting and affirmation, we know the peace and quiet of the Christ.

In sense consciousness one looks forward to enjoying rest at some future time, after all one's duties and responsibilities have been met and discharged. Not so with the rest of the Christ mind. It can be had "today." A conscious lifting of thought to the higher realm and one is at rest immediately, regardless of the number and gravity of one's problems. The Christ consciousness is a solvent of problems.

Prayer and meditation are helpful in elevating the thoughts, and the reading of literature bearing on these and kindred subjects is a further aid. But nothing else

takes the place of practice. The mind at rest results from one's consciously holding oneself in that frame. At first practice is all through conscious effort. Later, as the practice becomes habitual, conscious effort is less marked, and the mere turning of the thought to God establishes one in the peace and quiet of the Christ mind.

The works of God are also interspersed with seasons of rest. Since first "the morning stars sang together" the universe has expressed harmony. Man discovered it and expressed it outwardly in music, marking the rhythm with recurrent silences called rests. Inwardly he expresses harmony in love and good will held actively in mind and followed by appropriate action. The holding in mind of the idea and its subsequent expression in action suggest the rise and fall of the tides in nature or the rest and labor of the one who does physical work. Each is a rest from the other, which fact discloses the true function of rest.

Complete inaction is not rest, but stagnation or death. Rest is incidental to action, which it follows and precedes. The purpose of Jesus in telling His disciples to rest awhile was to allow them to regain consciousness of the universal rhythm that gives man strength and poise to renew his task and accomplish with revived energies as much as before he rested; perhaps more.

When through hurry, anxiety, distress, ambition, or other negative expression of inner energy we lose touch with the universal rhythm, we come short of the rest to be had in the Christ life. As we cultivate peace, poise, and the other qualities that give mastery of life, we learn to hold ourselves in the center of that dynamic power which is expressed throughout life and

nature in pulsations of action and repose, labor and rest.

QUESTIONS

1. What is the relation of rest to action?
2. How do we come to Jesus and take His yoke upon us?
3. Name some aids to rest.
4. What is the true function of rest?
5. How does one come short of the rest of God?

Lesson 11, December 12, 1937

UNITY SUBJECT—*Companionship in Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*Christian Fellowship.*
—I John 1:1-7; Rev. 21:1-7.

1. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life

2. (And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life,* which was with the Father, and was manifested unto us) ;

3. That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ:

4. And these things we write, that our joy may be made full.

5. And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

1. And I saw a new heaven and a new earth: for the

first heaven and the first earth are passed away; and the sea is no more.

2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:

4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

GOLDEN TEXT—*Our fellowship is with the Father, and with his Son Jesus Christ.*—I John 1:3.

SILENT PRAYER—*I am a new creature in Christ Jesus.*

Spiritual consciousness makes all things new for the one who enters it. Founded on the twelve fundamental faculties in Divine Mind, this consciousness, which is represented by the New Jerusalem, is original and self-renewing.

The "Word of life" is the creative principle or God life, and that which was from the beginning is the truth that the life of God is continually coming forth into expression. Life is self-expression in its higher ranges. We use the "Word of life" in our everyday

affairs, in all that we hear and see, as we open ourselves through faith to the inner Truth of Being.

Jesus Christ was the Word made flesh. Through holding fast to the divine idea of life and refusing to manifest anything less than perfection He showed what eternal life is. We who wish to enter into it must follow Him in faithfulness to the principle of self-expression.

Fellowship presupposes a community of interests or "all things common." When our fellowship is with God we realize that the universal life, energy, and power are accessible to us, and our desire is to express all these according to the measure of our ability. Fellowship with Christ is oneness of aim and effort in the Christ Spirit to accomplish what we desire.

A fellowship is for a purpose: pleasure, profit, mutual benefit, or improvement. Christian fellowship aims at increasing on earth the works of the Christ Spirit. Where two or three are gathered together in the Christ name, there the power of the Christ becomes manifest. Jesus used it in healing the sick, teaching the multitudes, training His disciples, deepening His understanding of life, and doing various other works of power and might now called miracles, but which were in harmony with law and evidence of His oneness with the Father.

All who love Truth are united in an invisible fellowship to promote or increase the light of the world or to make divine wisdom and intelligence manifest in the common life of men. When evolution is finished in the physical realm and passes to the realm of mind, a higher and quicker intelligence and understanding will become manifest in those who are ready for the transition.

To "walk in the light, as he is in the light," is to employ the wisdom that is from above in our daily round, keeping the Father in mind as the source of all our knowing, the mainspring of all our actions.

As we learn to speak the word of healing in the Christ consciousness, we do the works that Jesus said His disciples and followers would do. As we open the inner eyes of others to the light of life, we teach as Jesus taught. As we live the sacrificial life that Jesus lived, putting aside self-interest or ambition and concentrating on the harvesting of the whitened fields or lives of others around us, the life or "blood of Jesus" cleanses us from the sins of selfishness, self-seeking, thoughtlessness of others, and whatever other sins there may be.

The new heaven and the new earth foreseen by the Revelator become visible to those who enter into spiritual consciousness and abide there faithfully. An aggregation of new ideas in mind may become a new heaven and a new earth to the individual entertaining them, and he may know the fullness of joy that fellowship in Christ brings.

In the new earth "the sea is no more." There is no more negation, no vacillating uncertainty. All shall know "the Lord" or law of life and shall "keep" it gladly and consciously. No more wondering what is the right course to follow, for the Way lies clear and straight ahead, with a voice saying, "Walk ye in it." We know what is right, for when we are zealous to know the Truth our mind is illumined.

God does not dwell afar off. As men zealously desire to understand and express the Truth, "the tabernacle of God" is with them; for they themselves rear the building of Godlike character and righteous living

from which He cannot be absent.

The "first things," ignorance, insincerity, falsehood, half-truths, bigotry, hatred, disease, death, pass away as man develops understanding of divine law and perfects his obedience.

The promise to him who lives up to his clearest understanding of the law is that he shall inherit all the rewards of his faithfulness. Chief among these is the fellowship with God that the adult son of the Father is able to feel and participate in.

QUESTIONS

1. How does spiritual consciousness make all things new?
2. What does fellowship with God help us to realize?
3. Explain the purpose of that fellowship.
4. How do the new heaven and the new earth become visible to us?
5. In what way is the tabernacle of God among men?

Lesson 12, December 19, 1937

UNITY SUBJECT—*Man's Divinity.*

INTERNATIONAL SUBJECT—*The Birth of Jesus.*
—Luke 2:8-20.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—*There is born to you this day in the city of David a Saviour, who is Christ the Lord.* —Luke 2:11.

SILENT PRAYER—*The assurance that I am divine in origin and nature now raises me to newness of life.*

The idea that the true nature of all men is divine because their origin is in God comes to man first as a faint conception of his possibilities only. In the beginning we do nothing about this idea but simply hold it in mind, meditating on what it might mean if it could be made true in actuality as well as in the ideal.

Finally there comes a time when, the idea being ripe, we decide to make it true actually. This decision represents the birth of the Christ in the heart and mind of man.

Every one has a highest and best side which he develops by giving it thought and by aspiring to make it characteristic of him. At first he does not understand how to express his ideal side in practical fashion, for the ideal seems incapable of adaptation to the affairs of everyday life. The "babe wrapped in swaddling clothes, and lying in a manger" seems an impotent symbol of the divine-idea man, yet such is the beginning of the Christ idea in the consciousness. It is a symbol of unlimited potentiality, even though the method of its manifestation is a mystery. The shepherds keeping watch over their flocks by night symbolize this mystery.

The first reaction of the heart and soul of man to the thought that his true self is divine in origin is one of joy. "Behold, I bring you good tidings of great joy which shall be to all the people." The whole man is uplifted and responds to the stimulating thought of things to come that are better than any he has yet known. Regeneration is possible to him. He need no longer live in ignorance and materiality.

The second reaction is enlightenment. Since God is light or complete understanding of Truth and its practical usability, "the glory of the Lord" shines round about the idea that man's true self is divine, even when it first enters his consciousness. The result is exaltation, "a multitude of the heavenly host [high spiritual ideas and aspirations] praising God, and saying,

Glory to God in the highest."

It is in the highest reaches of mind, heart, and soul that man is conscious of rendering glory to God.

When the Christ awakes to newness of life in us we are not content to experience exaltation alone. Instead we reach down into the very substance of Truth and prove for ourselves the reality of what we have

just experienced. With the passing of the first mood of exaltation we feel a desire to trace it to its source. "When the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." Bethlehem means "house of bread" and symbolizes the abiding place of substance. The Christ life in the regenerate man is as substantial a fact as his place in society as a citizen, a son, a husband, or a father is substantial.

The "Lord" or spiritual I AM makes known to us the truth of the new birth, but before we can understand its full meaning we must prove it to ourselves. "They came with haste, and found both Mary and Joseph, and the babe lying in the manger." The union of love and wisdom in mind produces the Christ idea. At first it seems out of place in a material or matter-of-fact mind (the babe lay in a feeding trough for animals), but by degrees it fills the whole mind, the external interests as well as the inner mental life, and man undertakes to put what he has experienced into usable form.

To make an experience practically helpful it must impress the heart or soul deeply and find lodgment there. Mary (the soul) "kept all these sayings, pondering them in her heart." Unless a truth is pondered or meditated upon it does not yield up its full meaning, and we miss the lesson it would otherwise teach us. Meditation opens up to us a wealth of hitherto unsuspected detail, so that we see a truth or an experience from all sides instead of from one viewpoint alone.

Sheep represent thoughts, and also the natural life that flows into man's consciousness from Spirit. This

pure, innocent, guileless life is conserved by our interest, attention, and desire. These powers are represented by the shepherds who returned after satisfying themselves of the truth of their vision. Following a season of uplift we return to our habitual thought habits, but with new understanding and greater ability to realize what is true and to apply it to our everyday affairs.

QUESTIONS

1. Of what is the "babe wrapped in swaddling clothes, and lying in a manger" a symbol?
2. What is our first reaction to the idea that we are of divine origin?
3. Interpret the statement that the "glory of the Lord shone round about" the shepherds.
4. What is the meaning of Bethlehem, and what does it signify in the story of the birth of the Christ?

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Lesson 13, December 26, 1937

UNITY SUBJECT—*The Christ Omnipresence.*

INTERNATIONAL SUBJECT—*Christian Consecration.*
—Phil. 1:12-26.

12. Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather unto the progress of the gospel;

13. So that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest;

14. And that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.

15. Some indeed preach Christ even of envy and strife; and some also of good will:

16. The one *do it* of love, knowing that I am set for the defence of the gospel;

17. But the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

18. What then? only that in every way, whether in pre-

tence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice.

19. For I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ,

20. According to my earnest expectation and hope, that in nothing shall I be put to shame, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether by life, or by death.

21. For to me to live is Christ, and to die is gain.

22. But if to live in the flesh,—*if* this shall bring fruit from my work, then what I shall choose I know not.

23. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better:

24. Yet to abide in the flesh is more needful for your sake.

25. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith;

26. That your glorying may abound in Christ Jesus in me through my presence with you again.

GOLDEN TEXT—*For to me to live is Christ, and to die is gain.*—Phil. 1:21.

SILENT PRAYER—*The fullness of the Christ life renews my faith daily, and opens my understanding to discern the one Presence and Power.*

Belief in All-Good is a continuing test of faith and understanding, inasmuch as adverse events or circumstances are seen as the effects following lapses from law observance. To see good in adversity requires faith of a high order. Mastering the inner life so as to bring good out of whatever manifests itself in the external circumstances is proof of the Christ consciousness in action in the life.

To control the power of the inner life is more important than overcoming all adverse appearances in

an external sense. Instead of demonstrating his freedom from prison Paul saw in his bonds an opportunity to bring Truth home to the whole Praetorian Guard, whose members doubtless took turns in watching him. Also those whom Paul had converted to the Christ faith became more fearless when they saw his courage and faithfulness in preaching Christ. The power of the Christ whom he preached was manifest in Paul even in prison, causing him to forget his own limitations in his zeal to bring those who heard him to understand Truth.

The practice of preaching Christ according to one's measure of understanding while attacking every other method of approach to the Truth is no longer in fashion. Envy and strife have given place to a breadth of tolerance that in some cases amounts almost to indifference. It is better to "proclaim Christ of faction, not sincerely," than to disclaim all belief in spiritual things. He who teaches Truth from an ulterior motive loads himself with consequences that he must sometime face, but if his teaching is clear his students take the good and remain unconscious of the unworthy motive.

If we magnify the Christ in our body under all circumstances we gain the victorious consciousness that cannot know defeat. We magnify through "earnest expectation and hope," in other words through faithfully holding in mind what we hope to realize. Because of his faith that neither life nor death could separate him from the love of God to be found in Christ Jesus, Paul could not be defeated. He saw the Christ in his experience in prison, and affirmed gain if release from prison should come only by reason of the death of the body. In effect he placed himself and all his circumstances "lovingly in the hands of the Father."

The question may be raised why Paul, a man whose faith in Christ was firmly established, was unable to demonstrate physical freedom. The text of today's lesson discloses his failure in his divided state of mind. He knew not what to choose, life or death, and he allowed weariness of life arising from his long struggle to creep into his consciousness and lodge there. But for the fact that his followers needed the stimulus of his example and teaching, he would have ceased perhaps to affirm life and allowed himself to drift mentally toward what he looked upon as escape, namely the death of the body. Only the conviction that his work was unfinished kept him confident of continued life. "Having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith."

The faith that removes a mountain from its base and implants it in the sea is undiluted by doubt or indecision. It is faith as a grain of mustard seed, complete, perfect in itself, bearing within it the germ of new life after its kind. Through such faith we demonstrate freedom from our limitations regardless of their quality or extent.

Nothing reveals the omnipresence of God so unfailingly as prayer. Others may pray for us and we may depend upon their intercessions, but lasting deliverance comes chiefly through a consistent prayer life of our own. "I know that this shall turn out to my salvation, through your supplication and the supply of the Spirit of Jesus Christ." The supply of the Christ Spirit is always adequate to the demand, but the demand must be made and the supply claimed. It does not come of itself. We must comply with the necessary conditions.

"To live is Christ." No better or more constructive

statement could be made. The Christ life is the active, abundant life filled with power. When Jesus had compassion on the widowed mother He did something about it: He restored her son to her alive. When He called His disciples He trained them and proved all His teachings by actual demonstrations in their presence. He did not waste His love and good will in weak introspection, but used them to mighty purpose. So does every son of God who follows in His steps.

QUESTIONS

1. What do we require before we can have faith in All-Good?
2. What is the result of magnifying Christ in our body under all circumstances?
3. Why was Paul unable to demonstrate freedom from his bonds?
4. "To live is Christ." Interpret this statement in constructive terms.

☆

Merry Christmas

and

A Happy New Year

In the Church of the Holy Sepulcher

BY GRACE NOLL CROWELL

Here they have gathered through the starlit night
To worship where the infant Christ had lain.
The tall, white candles burn. One blazing star
Hangs like liquid fire above the plain.
They come, long lines of pilgrims from the world,
Drawn by some inward urge, some desperate need,
The royal rich, the pitifully poor,
Seeking the bread on which their hearts can feed.

I watch them there. A lowly peasant comes
Bent with many sorrows, many years;
He lays his cheek against the altar's ledge,
And 'tis as if his mother dried his tears.
I see a small boy kiss his hand and reach
To lay that kiss where once the Child had been;
And here a young priest kneels to form a cross,
And pleads to God for mercy for men's sin.

And now a sobbing woman stoops to place
Her quivering lips upon the altar stone.
One stumbles blindly, reaching out to touch
The place that held a friend that he has known.
And still they come, the pilgrims, through the night,
The young, the old, the sad, the starry-eyed,
Seeking the Holy Sepulcher to have
Their nameless thirst and hunger satisfied.

The world from whence they came has not sufficed
To still the heart's deep longing for the Christ.

Silent UNITY

I am zealous to know the truth, and my mind is illumined.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

IN PUTTING on Christ—that is, developing the supermind—every faculty has to be raised to supermind proportions. The exact mathematical degree of power necessary to "synchronize" oneself with the "kingdom of the heavens," in which the superman functions, has not been revealed to human consciousness, if indeed it can be. An eminent British astronomer says that he has discovered that God is a great mathematician, and the logical conclusion of all wise philosophers is that everything in the universe both seen and unseen is under mathematical law. "The very hairs of your head are all numbered," said Jesus.

Jesus also said that He came to bring more life to slow-moving humanity. More vital force now is and always has been the crying need of people everywhere. Disease germs gloat over negative, anemic persons. The cause of such conditions is mental: there is a lack of vital interest in life and a disinclination to assume its responsibilities.

Ralph Waldo Emerson once said that no great work was ever accomplished without enthusiasm. Enthusiasm is another word for zeal, and zeal is a great stimulator of man. You cannot think of or repeat the word zeal without stirring up a certain mental thrill, which will spur you to action in some direction if you repeat it over and over. This brings us back to the point we mentioned about everything having a mathematical infusion; that is, everything is impregnated with mathematics. Every word we speak goes forth from our mouths charged with atomic energies that vibrate at a

definite numerical rate. According to science every atom is composed of protons and electrons, the number of electronic elements in an atom determining the character of the product. Here we see that modern science is proving the truth of Jesus' statement that we shall be held accountable for every word we speak. Our mind determines the character of our words and what the mind decides the mouth obediently shoots, its words loaded with constructive or destructive electrons, all mathematically arranged to build up or blow up both ourselves and the object of our aim. We are perfectly aware that some persons are overzealous, that they consume their vitality by talking and acting without wisdom: "The zeal of thy house hath eaten me up." Such persons are so enthusiastic in externals that they lose contact with the source of things, the inner mind, and they destroy their body, the temple of the living God. However these are the minority. The great majority lack zeal in doing even the most ordinary things, and even the overzealous would find a much-coveted and needed poise by linking their mind with Christ.

Our prosperity affirmation links zeal with spiritual substance to bring forth prosperity in temporal things. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Every material thing has its corresponding spiritual idea, and when one knows the idea back of the thing he can do what Jesus did: multiply ideas and through them make a multitude of things appear.

The beginning of the culture of the mind to make contact with the realm of creative ideas is faith, and faith is superenthusiasm. You must have such confidence in your ability to make union with creative Mind that you fuse the two and the invisible elements melt

and fall into the mold you have made for them.

When we know that every word is mathematically linked with certain creative ideas and that Divine Mind has made it possible for every one of us to draw upon those ideas mentally, we have the key to all creative processes. "Whosoever . . . shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it." Here in a nutshell Jesus has stated the law and its fulfillment. The one and only reason we do not always succeed in our demonstrations is that we do not persist in our mental work. If we have never tested our faith in God and His mathematical laws, we must begin to discipline our mind and raise our thoughts from the slow inertia of the natural man to the speed and spring of the spiritual man. This is accomplished by prayer, meditation, and the repetition of true words. It is not the vain repetition of words over and over, parrotlike, but the quiet realization that there is a listening Mind and a ready host of great ideas at all times waiting for us.

HEALING THOUGHT

The new life in Christ fills me with zeal to live, and I am healed.

PROSPERITY THOUGHT

My increasing zeal for more spiritual substance gives me a larger consciousness of infinite supply, and I am correspondingly prosperous.

(Use from December 20 to January 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

NOT LONG ago I telegraphed to you, asking help in a severe case of congestion of the lungs. It appeared to be rapidly developing into pneumonia. The response to this was almost instantaneous, for by evening the trouble was definitely lessening and in a few days I was up and around. I thank you more than I can express. I am inclosing a love offering for your work.—*Mrs. A. B. B., Palos Verdes Estates, Calif.*

FOR SOME weeks I had been ill with a severe bronchial ailment. I coughed constantly and was under treatment in one of the city hospitals but got no relief. I wrote and asked for your prayers. Before the week was out the cough had cleared up and in the next few days it left me entirely. I feel better than I have for several years. Thanks be to God, and my deepest gratitude to you. —*B. M. B., Chicago, Ill.*

IT IS WITH a heart filled with love and praise that I inform you that I am free from the coughing spasms that kept me up night and day for over two weeks. Now I sleep like a baby. The doctor wanted to take me to the hospital, but when I telegraphed to you the calm as-

surance I had that I was helped was like a miracle. Unity has carried me through many crises, and I inclose my love offering with a grateful heart for your help. —*Mrs. W. P. H., Cincinnati, Ohio.*

INCLOSED please find my love offering for your prayers. My hearing has been restored, so please discontinue your help for my ears. I am very grateful to all the Unity workers and want to express my sincere appreciation.—*E. M. H., Syracuse, N. Y.*

THANK YOU for your kind letter and prayers. I had my blood pressure taken; it had been 165—the doctor said it was now averaging from 130 to 150. I feel perfectly well and know that the prayers of Silent Unity brought this about. I am very grateful to you all for your help.—*N. H., New York City.*

SEVERAL weeks ago my granddaughter, two years old, fell ten feet, fracturing her skull. She was taken to a hospital, and X rays were taken. Blood was coming from her ear. She surprised the doctors and nurses because she recovered so quickly. In ten days she was running around and playing as usual. God works in His own way to heal if we ask, believing. I am sending a love offering and my grateful thanks for your prayers for my grandchild.—*Mrs. D. G. A., Omaha, Nebr.*

I AM HAPPY to report that my hearing is normal again, and I am much improved in every way. I wish to extend my deep appreciation for your marvelous help.—*Mrs. C. H. B., Bowie, Ariz.*

THIS IS to thank you for your prayers in my behalf and to tell you that this month has been the most wonderful one I have experienced in many a day. My health has been almost perfect, my mind clear; in fact, this is an

entire change mentally and physically. If every month of my life could be like that it would be heaven on earth. The Unity teachings are helping me very much, and I am very grateful.—*J. B., Washington, D. C.*

Filled with Plenty

I AM HAPPY to tell you of my wonderful blessing. I went to work this morning on a steady position. The work does not pay a big salary, but I am thankful just the same. I know that all good things are of God and that my employment can't help but grow better. I am thankful for your prayers.—*R. G. M., St. Louis, Mo.*

IF I DID NOT know that to God all things are possible, I should hardly believe it myself, so miraculous did the answer to our prayers seem. For I was called to work before I had your letter. I am delighted with the position. It is everything and more than I had hoped for. You may discontinue your prayers of petition and change them to prayers of gratitude, love, and praise. Again let me say how grateful I am to God and to Unity for showing me the perfect way to a perfect life. God bless you every one.—*A. R. M., Baltimore, Md.*

MY SON HAS just graduated, and we had been praying for a position for him. A week before he finished the company that his father worked for sent for him and gave him a lovely position with a wonderful future ahead of him. I am so grateful for God's help and yours.—*Mrs. J. W. M., Ambridge, Pa.*

AFTER MONTHS of waiting and effort to get in the movies I finally appealed to you for help. Great was my joy when a week later I was given a small part in one of the biggest pictures of the year, "In Old Chi-

cago," and it was a great demonstration as I am unknown here. Although my role was very small I know that this is the beginning of a great deal of work. For this realization of God's ever-present help I am grateful.—*R. H., Hollywood, Calif.*

He Shall Have Abundance

THE USE of the prosperity bank drill has brought me blessings innumerable. The prosperity bank has been a rich treasure for me, and your prayers have in every instance brought an answer that has cleared away my worry and troubles. I feel that a prosperity bank is necessary to me for my security and peace of mind. May God's blessings continue to descend on you and your good work.—*J. J., St. Paul, Minn.*

THIS LAST bank drill has been a glorious period for us. We have learned that salary cuts are to be restored. A mortgage became due on some property, and we were considering a renewal when "out of the blue" we received an offer to purchase—an offer far in excess of anything we had ever dreamed of asking—with a cash settlement. We have every good reason for praising God in our house. Please send us another bank.—*M. S., Toronto, Ont., Canada.*

THANK YOU for sending me the prosperity bank. I want to tell you how much we appreciate its help and how much we have profited by it. Not long after I began the drill my husband was given an increase in salary. Then not long ago we were fortunate enough to receive a prize of twenty-five dollars in groceries in one of the numerous letter-writing contests now in vogue. However the greatest help of all is the con-

stant assurance and knowledge that God is traveling along with us, working for our good. I am indeed grateful for all of our blessings.—*Mrs. J. A., Denver, Colo.*

Search the Scriptures

I INCLOSE my answers to Lesson 5 of the correspondence course. In studying this lesson I have gained a much wider understanding of the law governing affirmations and denials. It is one that is all too frequently misunderstood and misapplied. I am very grateful for the help I have received from Unity in using the law for myself, and also for my increased ability to help others to a better understanding of it.—*G. P., London, England.*

ALREADY I feel I am getting unlimited good from these correspondence course lessons, and I am sure Truth is responsible.

I am diligently preparing myself for further good, and I know that just as soon as I am ready for it I shall receive it. It makes me wonderfully, highheartedly happy. The lessons give me a much fuller understanding of the questions and of Truth. I am inclosing a love offering for the Correspondence School, and I send it joyously.—*J. G. S., Buffalo, N. Y.*

My Help Cometh from Jehovah

YOUR MOST charming letter arrived this afternoon. The *Unity Daily Word* has been of real comfort to me—I read and reread it very often, and I send it on to my friends—sometimes a page—sometimes one of the little magazines. I keep telling my friends all that Unity liter-

ature has done for me, for I want to help those who have not found the right road. I can't begin to tell you what comfort they have been to me. I have lived a life on the stage and in opera—am now eight-one years of age. I am inclosing three dollars—half of it to pay my subscription. Please send me what you think I will enjoy reading. May the dear Lord's blessings ever abide with you and yours.—*E. S., Monte Carlo, Monaco.*

Love One Another

ABOUT A month ago I wrote to you asking you to pray with me for peace and harmony in my family. This is to let you know the result and to thank you for your prayers. My family is now as happy and peaceful as though we had never had any discord. Inclosed you will find a love offering as a small token of my gratefulness for your help.—*Mrs. F. J. K., Miami, Fla.*

I CANNOT tell you how grateful I am for the harmony and peace and understanding that have come to me through your prayers. I cannot be too thankful for the comfort that I find in the Unity teachings.—*R. M., St. Louis, Mo.*

He Is My Refuge

THE BLESSINGS received from your prayers have not been delayed. There is harmony in my home, prosperity in my profession, peace of mind and contentment of spirit. These are the blessings bestowed by the gift of divine love. I cannot begin to express my gratitude. —*E. G., Washington, D. C.*

MY HEALTH IS perfect again, I have many friends, my loved ones and myself are safe from the floods, financial

prosperity has come to me, and I again have all the music I want. I wish to thank you for your prayers. The Unity teachings have been a great help to me, and I am most grateful. You may discontinue your prayers.—*I. M. B., Harrisburg, Pa.*

Unto Us a Child

MY BABY arrived, a fine, healthy boy, and I am very grateful for your prayers. I used the prayer you sent me constantly I cannot praise God enough or be grateful enough to Unity. God bless you all. The nurse was amazed that childbirth could be so easy.—*D. G., Coolidge, Ariz.*

MY HUSBAND and I feel we owe you a debt of gratitude for your kind prayers and help during my pregnancy and the birth of our son. He is a fine little fellow, perfect in every way, strong and healthy, and the greatest possible blessing. Things were easier for me than the doctor had anticipated, for he had not expected a normal birth. I got along beautifully. God bless you all. —*Mrs. C. R., Louisville, Ky.*

His Truth Is a Shield

I WISH TO thank you from the bottom of my heart for your protecting help. We arrived here safely Saturday night after a wonderful trip. Not one bit of trouble was experienced. It was a great comfort to know that you were with us all of the way.—*Mrs. P. H., New London, Conn.*

ON OUR RECENT trip home we were traveling at the rate of over seventy miles an hour when we had a blowout. I immediately said, "*God is with us.*" The

car stopped at the side of the road easily and under perfect control. None of us was excited. I immediately gave thanks for this example of God's love and protection.—*Mrs. L. S., Sault Ste. Marie, Mich.*

Father, I Thank Thee

NO LIFE HAS been more blessed than mine—through the Unity teachings—and no home has realized more health, supply, and harmony. I thank you again and again for all our blessings, which have come through your help.—*Mrs. T. G., Washington, D. C.*

IT HAS OCCURRED to me that I should let you know just what my understanding and living of the Unity teachings has accomplished for me. I have reached such heights in mental, physical, and spiritual peace, joy, and contentment that I only wish every one might find that understanding.—*F. S., Chicago, Ill.*

Study to Be Quiet

I WANT to thank you for your prayers for me. My school work seems so much easier since Mother wrote you, and I haven't missed an examination since. I also want to tell you of a nice experience of mine since you sent my prosperity bank. I was one of five pupils chosen from an orchestra of about forty to play my violin at an entertainment. Thank you for your prayers and may God bless you.—*G. C. P., Glens Falls, N. Y.*

I WAS SUCCESSFUL in graduating from college. I believe that it was due to your prayers and inspirational literature. I am more than grateful for your help.—*D. M., Temple, Tex.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am in deep financial difficulties. I can't sell my home and interest and taxes are piling up. A position on which I counted was given to another. Everything seems to set me back, and I am trying so hard to support my children. Please tell me why I am going down?—*Question answered by Silent Unity.*

If at times the sense mind does not comprehend the trend of your affairs, it is a sign that you need to give more attention to the Spirit within and be taught of God. As a student of Truth you know that every experience you attract to you is for some good: some special unfoldment, some lesson, some uplift in your consciousness.

While we do not know all the details of the situation you have described, we know that this experience has come to you for a good purpose, not an ill one. God is with you, and as you have worked in accordance with His will so far as your understanding enabled you to, you have nought to fear, nought to discourage you, nought to regret. As you climb a mountain trail you come to places where there are depressions, where it seems you are going down rather than up, and there are level stretches where it seems you are going neither up nor down. But the general trend is upward. So it is in life. There are inclines which make us conscious of our upward progress, then there are places where we seem to be making no progress, but the trend is

generally Godward.

God is leading you to where your services will be to His greatest glory, to where you will give highest honor to the Christ within. You love your dear ones and this is right, but to succeed even for their sakes is not as high a goal as succeeding for the manifestation of the Christ in you. As you do the latter, you will bless those dear ones and also manifest the Christ Spirit, which is man's greatest attainment.

Why is there so much injustice in the world? I mean international injustice: Ethiopia, Spain, and China.—*Question answered by Silent Unity.*

It is essential to realize that God has given men free will. The all-wise Father has established laws that govern all things in His universe, but He does not coerce any individual or nation to act always in harmony with His principles. The seeming injustice in the world is the result of man's free will, not of the will of God. We use the word "seeming," because in His sight there is no injustice. Since His laws operate in every detail of human experience, when events are viewed in the light of Truth and not in relation to some human standard of justice, there can be no injustice.

If you have been disturbed by the events in Ethiopia, Spain, and China, you may find peace in realizing that it is never possible to judge by appearances. While war and its accompanying inharmonies are certainly not the will of the all-wise, all-loving Father, His divine laws cause all persons and nations involved to experience only justice, even though there may seem to be for a time much injustice. He rules supreme in His perfect universe.

Give UNITY *for Christmas*

Unity, our oldest and most deeply metaphysical magazine, makes a gift of dignity and value for your friends of a serious turn of mind.

This 100-page magazine brings the true philosophy of Christian living. It shows the reader how to solve his problems, how to cultivate a consciousness of ever-present good in which there is no room for inharmonies.

Charles Fillmore's articles appear regularly in *Unity* along with those of other outstanding metaphysicians. Among *Unity's* other helpful features are the metaphysical interpretation of the International Sunday school lessons, Silent Unity's answers to questions asked by puzzled readers, testimonials from those who have been benefited by the Unity teaching, and the Parents' Question Box. It is inspirational from cover to cover.

Give a year of* Unity *to a number of your friends this Christmas. The subscription price is $1

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 233 S Broadway; Nannie B. Highnote, Unity, 1532 Wilshire; Nina Fisher (LT) Unity, 4958 W Adams; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stoiber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Grand Bldg

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M. Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity,

Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell, Unity Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT) Unity Fellowship, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 350 Cedar

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Ernest C. Wilson, Unity Soc, 913 Tracy

St Joseph—Rex Morgan, Unity, 12th and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Florence Brummer (LT) 6100 S Grand; Elsie Abbott, Unity Soc, 230 Schubert Theater bldg

MONTANA

Billings—Mary Wessel, Unity, Northern hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Unity Truth Cen, Lindell hotel

Omaha—Mabel Schopf, Unity, Electric bldg

Scottsbluff—Nora Elliott, Unity, 110 E 16

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Richard Lynch, 180 Central Park South; Nanna Sutton (col) (LT) Unity, 2 W 130

Rochester—Louis E. and Ethel Meyer, Unity, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Schenectady—Marcellene Burbridge, Unity Soc, 1029 University

Syracuse—Raymond Barker (LT) Unity, Onandaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6th st N W

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—Garnett January, Unity, 80 W Starr

Dayton—Ethel Crouch, Unity, Fine Arts bldg

Hamilton—Louise Tahse, Unity, 117 Ross; Mr. and Mrs. H. G. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, City library
Springfield—Fannye Treaster (LT) Unity, Bancroft hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Y M C A

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin; Mina Stevenson (LT) Unity, 305 E Franklin
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 36-37 Upper Thames E. C. 4; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ARIZONA

Phoenix—Truth Cen, 372 N 2d ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa
Burlingame—Meta Cen, 217 Primrose
Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W; Truth Cen, 1713 K N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Hotel Kirby

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MINNESOTA

Duluth—Truth Cen, 215 W 2d

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 17½ W 4th

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 406 W Silver

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

New York City—Unity Cl (col), 2 W 130; New York Cen of Truth (col), 2523 7th ave; Brentano's, 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 521 Fifth ave; New York Center, 33 W 39; Josephine B. Sieman, Steinway Hall

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 2827 Euclid

Dayton—Occult Studio, Industries bldg

Lima—Unity Cl, Central bldg

OKLAHOMA

Oklahoma City—Truth Rdg Rm, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity Cl (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl, (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2d

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E Quinion, 20 Gordon

Liverpool—Unity Cen, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WC1; International Thought Alliance, 1 Henrietta st

Manchester—Truth Centre, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edgerton Rd, Calabar

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

"ONCE MORE THE CHRISTMAS CHIMES RING OUT
THE MESSAGE OF THE SAVIOUR'S BIRTH,
AND IN OUR HEARTS THE ECHO SOUNDS,
'GOOD WILL TO MEN, PEACE ON THE EARTH.'"

CHRISTMAS CANDLES, a tree adorned with strings of popcorn and red winterberries, a basket of simple gifts and sweets for the shepherd's family at the foot of the cliff, the best white cloth on the table and extra places set for chance guests—these were the outward signs of the true Christmas spirit that had found its way into the hearts of Andre and Felice in their mountain cottage. All their plans were for the happiness of others, but at noon a carriage drove up to the cottage, and its coming brought joy untold to these unselfish children. Zelia M. Walters tells the lovely story of "Christmas at Eagle Pass" in *Wee Wisdom.*

DOES CHRISTMAS have a real meaning any more? Or is it just a habit that is kept alive for commercial purposes? Ezra Palmer decided that it was "all bunk" and made up his mind not to give to the various Christmas funds, as he had done in the past. But Ezra had a revealing experience that brought him a change of heart. He discovered that the Christmas spirit is something real, big, and vital. Let Vern Godkin tell you about it in the story "Without the Giver" in December *Good Business.*

IN A *Weekly Unity* article this month Cleda Reyner brings out very clearly the truth that God does not do things *for* us but *through* us. Thus when we ask the Father's help, we should not close our eyes to the simple, practical things we can do to bring about the answer to our prayer. Let us not hesitate to relate God to the everyday things of life, for these are the very channels through which our good comes to us, as the author shows in a number of pointed illustrations. "Spiritual Common Sense" is the title of her article.

PRAYER is so vital to Christian living that it is the subject of much study and research. What is true prayer, and how can one be sure that God will answer prayer? Frank B. Whitney answers these questions in an article in December *Unity Daily Word* called "The Answer Is Ready When You Pray." He helps you to erase every doubt from your mind and to know that your desire is just the advance notice of its fulfillment.

AS CHRISTMAS approaches we feel anew the thrill of giving; of bringing happiness to friends and loved ones and to those less fortunate than ourselves. Naturally we like to have plenty of money to spend for gifts, yet the very best gifts cost not one cent. In December *Progress* Jessie Gable has an article called "Personal Thoughts about Gifts and Giving," in which she talks about priceless, intangible gifts that mean more than all else to one's family and associates. She shows you how to give richly regardless of your income.

THE MAGIC OF CHRISTMAS

No need to tell you what Christmas does to humanity. It is the one time of all the year when the world stops its frantic efforts at getting and tries giving for a while. You've seen its magic at work. The change in old Scrooge, in Dickens's "Christmas Carol," was no more remarkable than the transformation that Christmas brings to men and women of today. Strangers smile at one another; friends' handclasps are warmer; every one forgets himself and his own troubles in doing for others.

Sharing with others is the secret of yuletide happiness—sharing not material things alone, but kindness, good fellowship, and love. When your gifts express these things you have truly discovered the magic of Christmas, and all the blessings of the joyous season are yours.

What Will Your Gift Express?

Two things determine the value of a Christmas gift: the spirit back of it, and what it will do for the one who receives it. A simple gift sent in the spirit of love and meeting a definite need in a friend's life is the ideal gift.

That is why many thoughtful persons are turning to Unity books and periodicals in their search for ideal gifts. Unity publications make gifts that you can be proud to send out. They are pleasing in appearance and, better still, they bring your friends new ideas and inspiration. Every page, every paragraph has something of value for one who is seeking to make of life a richer, happier experience.

Among the Unity publications there is something for every member of your family, from Junior to Grandfather, and for every friend. Look through the following pages for suggestions in making out your Christmas gift list.

Christmas Suggestions

GREETING BOOKLETS are being used by more and more people each year because they really give something in addition to carrying the usual Christmas wishes. A beautiful thought of Truth is tucked away in each booklet to cheer and bless the recipient many times during the coming year.

There are eight greeting booklets, each having an attractive cover. With each booklet comes a free mailing envelope bearing a Christmas design in blue and silver. The booklets are priced at $1 for 12 copies (in smaller lots, 10 cents each). They are:

* * * * *

The Way of Faith, by Nonie Rose—The true experience of one who refused to be defeated by age and lack.

The Protecting Presence, by Ernest C. Wilson—An interpretation of the "golden promises" of the 91st Psalm.

What Child Is This?, by Elinor Heath—A Christmas story with an Old World setting.

The Great Helper, by Dana Gatlin—Tells how to let God take full charge of your life and affairs.

Twenty-Four Golden Hours, by Janet Craig—The true story of a discouraged girl who suddenly found the secret of happiness.

The Song of Life, by Ernest C. Wilson—The 23d Psalm interpreted in terms of your everyday needs.

Where Blessings Begin, by Sonya Max—Tells of a woman's triumph over monotony and discontent.

Holy Bread, by Zelia M. Walters—The story of good that came from one loving act done in Christ's name.

- Order these booklets for the friends on your card list.

CHILDREN'S BOOKS Give *White Stockings and Other Tales* to children under ten. Price, 29 cents each, two for 50 cents. For older boys and girls choose *How Jimmy Came Through* and *The Four-Leafed Clover*. Price, 50 cents each.

* * * * *

SHOP EARLY

By doing your Christmas shopping early you help us to give unhurried attention to your order, besides setting your own mind at ease. Send your orders now and we will hold your gifts and mail them out just in time for Christmas.

* * * * *

★ ★ ★

ANY SIX OF OUR $1 BOOKS FOR $5

There are twenty-two books in our dollar series, and you may order any six of them for only $5.

★ ★ ★

The list of titles is as follows:

All Things Made New, Christian Healing, Christ Enthroned in Man, Have We Lived Before?, Lessons in Truth, Letters of Myrtle Fillmore, Lovingly in the Hands of the Father, Master Class Lessons, Mightier than Circumstance, Miscellaneous Writings, Mysteries of Genesis, Open Doors, Prosperity, Talks on Truth, The Sunlit Way, The Twelve Powers of Man, Truth Ideas of an M. D., Usable Truth, Working with God, What Are You?, You and Your Child, and *You Can Be Healed.*

These books are attractively bound in dark-green cloth with gold lettering. They cost little but give much.

QUALITY GIFTS The foregoing books (except *All Things Made New* and *What Are You?)* come also in lovely black flexible binding. They are of a size convenient to carry in a pocket or handbag, and they are delightful to handle. Send them to friends for whom you want a gift that really spells quality. These books are priced at $2 each.

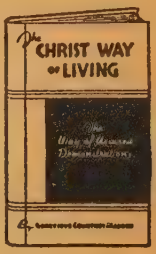
* * * * *

BOOKLETS FOR GIFTS

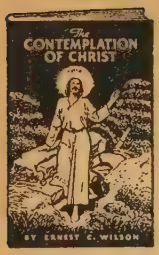
These booklets on health, prayer, tithing, dreams, and so forth, will help you to solve some of your gift problems this Christmas. Each booklet has attractive stiff covers and is priced at 50 cents, although the price is only a small part of its actual value.

As You Tithe so You Prosper, by L. E. Meyer, explains the connection between tithing and prosperity.

Inner Vision is a book on dream interpretation by Charles Fillmore.



The Silence, by E. V. Ingraham, teaches the importance of going into the silence and the method of approach.



Divine Remedies, compiled by Theodosia De Witt Schobert, teaches healing by faith.

The Christ Way of Living, by Genevieve Courtney Maurer, gives directions for assured demonstrations.

The Book of Silent Prayer is a compilation of prayers for many occasions.

The Contemplation of Christ, by Ernest C. Wilson, is a study of Jesus Christ, pointing the way to our being like Him.

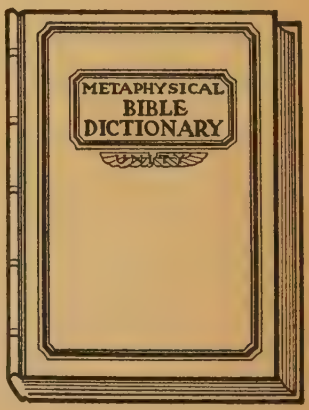
* * * * *

Why not do away with the bother of mailing your Christmas gifts? We are equipped to serve you in this respect. We will mail out your packages in holiday wrappings, with a card to each friend announcing your gift. Just send us your orders.

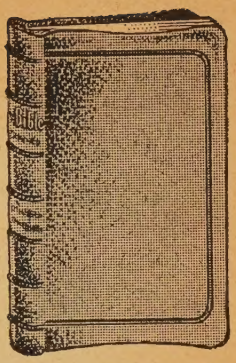
* * * * *

THE PERFECT GIFT

For the deeply interested Bible student the *Metaphysical Bible Dictionary* is the perfect Christmas gift. With its help the background and metaphysical significance of the name of any person or place in the Bible can be ascertained. Studied side by side with the Bible it is invaluable as a reference work. Comprising 706 pages and bound in rich brown fabrikoid, gilt-edged and gold-lettered, it is priced at $10.



GIVE A BIBLE



For Christmas you can be proud to give any friend a copy of the Nelson Teacher's Edition of the Bible (American Standard Version), sponsored by Unity School. Printed on imported Bible paper, it has large type and is bound in black keratol, with gilt edges and gold lettering. Full references, maps, a Bible index, and other helps make it a much-prized gift. This desirable book is priced at $4.50.

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COOKBOOKS

The women of the family will be delighted with either of our excellent vegetarian cookbooks, filled with delicious recipes and other food helps. *The Science of Food and Cookery,* with more than five hundred recipes, is priced at $2.50; *Meatless Meals* has more than three hundred recipes; price, $1.

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WEE WISDOM

For the boys and girls on your Christmas list your gift problem is easily and happily solved with a year's subscription for *Wee Wisdom.* Think of the thrill a child gets from a magazine devoted to his own particular world.

Wee Wisdom has a range of features that appeal to children from 5 to 13, and while it entertains them it guides their thoughts and actions along the right channels. It not only fascinates boys and girls but wins full parental approval because of its high aim and literary excellence. The price is purposely kept low so as to bring it within the reach of every child. A year of *Wee Wisdom* is $1.

Unity Gift Directory

FOR ADVANCED STUDENTS

Unity, $1 a year

The Twelve Powers of Man, $1

Christ Enthroned in Man, $1

What Are You?, $1

Inner Vision, $.50

Usable Truth, $1

Christian Healing, $1

Selected Studies, $.50

Talks on Truth, $1

FOR BUSINESS MEN AND WOMEN

Good Business, $1 a year

Prosperity, $1

Working with God, $1

FOR THE BEGINNER

Unity Daily Word, $1 a year

Weekly Unity, $1 a year

Progress, $1 a year

Directions for Beginners, $.25

Open Doors, $1

Lessons in Truth, $1

Miscellaneous Writings, $1

The Christ Way of Living, $.50

Master Class Lessons, $1

Mightier than Circumstance, $1

The Contemplation of Christ, $.50

The Sunlit Way, $1

Lovingly in the Hands of the Father, $1

Finding the Christ, $.25

Have We Lived Before?, $1

FOR THOSE WITH HEALTH PROBLEMS

Divine Remedies, $.50

You Can Be Healed, $1

Truth Ideas of an M. D., $1

Unity, $1 a year

Weekly Unity, $1 a year

FOR CONSECRATED BIBLE STUDENTS

All Things Made New, $1

Book of Silent Prayer, $.50

The Silence, $.50

The Bible, $4.50

The Metaphysical Bible Dictionary, $10

Mysteries of Genesis, $1

As You Tithe so You Prosper, $.50

Unity, $1 a year

FOR MOTHERS

You and Your Child, $1

Letters of Myrtle Fillmore, $1

FOR THE CHILDREN

Wee Wisdom, $1 a year

White Stockings and Other Tales, $.29

How Jimmy Came Through, $.50

The Four-Leafed Clover, $.50

Year-Round Reminders

Do you find it difficult to maintain the close, personal touch with your friends that you desire? What better reminder of your friendship than a year's subscription for a Unity periodical? There is one for each of your friends.

WEEKLY UNITY brings a message of cheer and helpfulness in simple, practical form.

UNITY magazine is for the more advanced student and stresses spiritual healing.

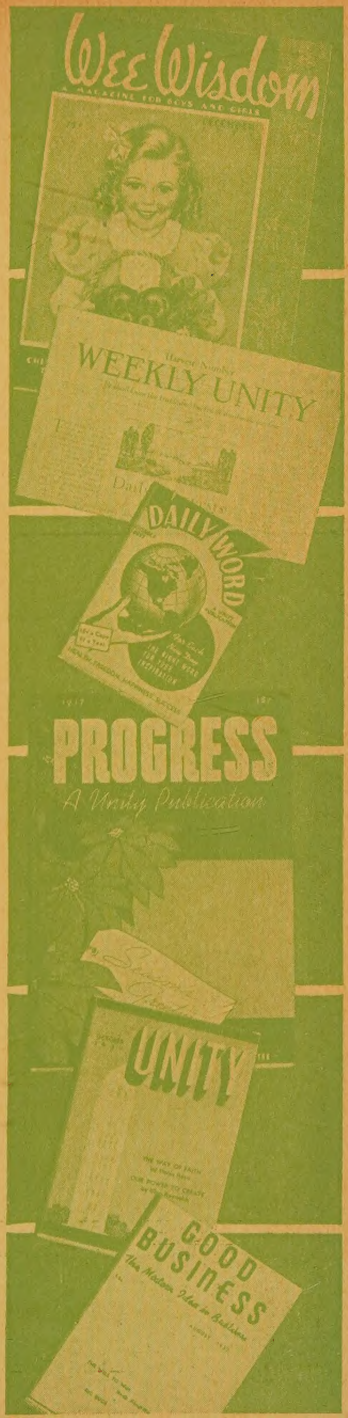
UNITY DAILY WORD gives an inspiring daily affirmation and lesson and contains short articles and poems.

GOOD BUSINESS is for the business man or woman.

PROGRESS features illustrations, articles, interviews, and stories taken from life.

WEE WISDOM is a gift loved by children the world over.

The price of these year-round reminders of your friendship is only $1 for each periodical.



QUEST

BY J. EARLE WYCOFF

Across bleak wastes of stubborn sand,
With weary beasts, they plodded on--
A star they saw--and dared not rest
For fear they'd find Him gone!

They did not hesitate and ask
How such a thing could be;
Or pause to question as to gain,
With stupid bigotry.

Had we the courage of a bygone day,
And power to see beyond our greedy fears;
Or simply took the time to help
To dry a suffering neighbor's tears;

Could we but light the glowing spark
That gives us strength to dare
And faith to plod where heart directs--
We too should find Him there!